

Ed. 174.55 A

LETTER
OF
ADVICE

— TO A
YOUNG GENTLEMAN

Of an Honourable

FAMILY,

Now in His

TRAVELS

Beyond the SEAS:

For his more safe and profitable
Conduct in the Three great Instances,
of *Study, Moral Deportment,*
and *Religion.*

In Three Parts.

By a True Son of the Church of England.

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July 25th. 1688.



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Honoured SIR,

M^T Old Distemper returning suddenly upon me, I could not wait on you as I design'd, and see you on Ship-board: Yet my hearty Prayers and Well-wishes have, and shall ever attend you, for the good Success of your Travels, and safe Return. I think my self also obliged to congratulate your happy Voyage, and hopeful Settlement (and as I am informed) in a flourishing and well-govern'd University; where you cannot want Means and Opportunities to improve your Parts considerably, and enrich your Soul with such excellent Habits, as none of your Rank and Tears may out-do you in the most desirable Accomplishments of Knowledge, Wisdom and Experience.

But (Sir,) besides those many Obligations which I shall always recognize with the greatest Expressions of Love and Gratitude, I have several other Mo-

tives and Inducements, (as you'll see in the Sequel of this Epistle,) which have prompted me to give you the trouble of perusing these following Sheets: And tho I am very sensible, that you cannot want the Counsel and Advice of Men far more eminent for Learning and Observation than I durst ever pretend to; yet my Endeavours may have their desired Influence (and kind Acceptance) as the Effect of undissembled Love and Fidelity, and the Product of his retired and serious Thoughts, who (to his power) ever was, is, and, God willing, shall be a true Friend to your Self and Family.

Yet I must beg leave to tell you, (before I proceed to the subject Matter of this Epistle,) that the Eyes of your Country are much upon you, as the hopeful Son of such a Father; and therefore you must expect, as your Accomplishments, so your Defects will be narrowly and critically observed. You must therefore either study to equal, and (if possible) out-do his eminent Vertues and Endowments, or otherwise you'll find that they'll exceedingly lessen and eclipse

clipse your own. Besides, you have left your Country, Relations and Friends, for the increase of Learning and Experience; we do all therefore hope to see the generous and worthy Fruits and Effects of your Care and Industry, and as great a change in your Person as in the Climate. Nor can it be much satisfaction to your self or others, tho you be able to give an account (at your return) of the strange Occurrences of Nature or Event: For, the Fruits of Study and Travel should not rest there, but your chief business will be to cultivate and beautifie your Soul with such useful and profitable Knowledge, as may be a future benefit both to your self and others; nor can any thing less than this, countervail the great Charge, Hazzards, and Fatigues of Travel.

You should also consider (Sir,) that your Co-temporaries here are growing up apace, and may be great Proficients in all sorts of Learning; and therefore as you'll have greater Opportunities, so you must endeavour to make a sutable Improvement in all the gentiel, ingenuous and vertuous Accomplishments, both of

Mind and Body. But if by their Diligence they should out-strip you, it would be no little Reflection; not to mention the fruitless expence of Time and Money, and the far greater Hazzards you run upon amongst Foreigners and Fugitives.

Nor will it be unseasonable to remark to you, that several Young Gentlemen (within the compass of your own observation,) have returned from beyond Sea's, as ignorant to the full, and more immoral and extravagant, than if they had never left the Smoak of their own Chimneys. They have indeed dearly purchased, and brought over with them some new Modes, affected Gestures, (if not the Diseases of the Country,) and such Language and Deportment as are not only ungentiel and unbecoming, but unmanly and unchristian: (We shall have occasion to take notice of some Particulars afterwards;) insomuch that they are so far from being either wiser, or better for their Travels, that (to give them their due) they have only commenced Masters of that hellish and black Art of Debauchery, Irreligion and Profaneness. But,

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These Examples (Sir,) are only noted by way of caution: For we know, and shall always hope for, and expect better Things and Fruits from you: And your virtuous Temper, and hitherto religious Education, will be a Sovereign Antidote, and sure Defensitive against all the dangerous and charming Illectives you can possibly meet with. To which give me leave to add the following Advice, which I hope may be useful to you in all your Travels; nor shall it be unseasonable, whilst you continue in that well govern'd Society, where perhaps the least Danger is neither fear'd nor suspected.

Not to trouble you with a longer Exordium: What I have further to impart, shall for Methods sake, be comprehended under these Three following Heads of Discourse. And the

First, will respect the well-busbanding and management of your Time in attending your Studies, or Conversation with others. The

Second, Your Morals, and Civil Deportment. And the

Third, Your Religion.

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In all which I shall endeavour to lay down such Rules, as I hope may direct and encourage you to imploy your Time to the best Purposes; so that you may go on chearfully in your Business, with the greatest success, delight and satisfaction; and return home thro' Gods Blessing, every way accomplisht, as a well-bred Gentleman, a good Scholar, and a sound Christian. All which would be the greatest Comfort and Blessing to your Parents, an Ornament to your Country, and the most peculiar Happiness to your Self.

Of these severally and in Order.
And First,

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O F
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T O A
Y O U N G G E N T L E M A N

Now in His
T R A V E L S
Beyond the S E A'S, &c.

P A R T I
Of S T U D I E S.

NOW (Sir) it would be an ill
and unaccountable Application
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B have

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have seen in too many) should make you impatient of Discipline and Restraint, or make you consult your Liberty and Ease; the Effects whereof are usually dangerous and destructive. For since God has blessed and ennobled you with the Priviledges of Birth and Blood, and an ingenuous and religious Education, you should imploy your Time and Faculties in the search of, and pursuit after those things which now, and in the after-course of your Life, will afford you the greatest Advantages, as well as Pleasure and Delight. You must not fancy then, that God made you only for Sports and Pastimes, but gentiel and heroic Exercises: Let those who understand no better, please and divert themselves with their Horses, Dogs, Wine, &c. But what are all these to the more noble and worthy Endowments of a Gentleman and a Scholar? And seeing God has been pleased to bless you with the understanding and all other Faculties of a Man (and those too in the best degree) imploy the most considerable part of your

your Time (especially now whilst you have Leisure, Opportunity, and few Avocations) at your *Book*, and in your *Study*. For,

First, As this will adorn your Soul with the greatest Treasures this World can afford, so you'll have cause to congratulate to your self your own Happiness, and God Almighty will bless and prosper you in your Endeavours: Who even in *Paradise* would not allow Pleasure to the first *Adam* (tho certainly as Noble as any of his Descendents) without Labour and Industry. Nor can your retired and seeming Obscurity in your *Studies* lessen your Gentility, since there's no well-bred *Scholar* that can fail of the Reputation and Character of a Gentleman. But besides,

Secondly, You'll hereby become not only more courteous and obliging to all you converse with, but more capable also of managing (with Prudence and Discretion) those weighty Affairs which may await you at your Return; and your Birth and Education will in-

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title you to, both of Justice and State. Besides, you'l better understand what Respect and Encouragement is deservedly due to Learned Men, (such I mean as are diligent, sober and pious) and herein your dear and worthy *Father* may be a Pattern to you, who by his discreet and obliging Carriage, has extreamly endear'd himself to all Scholars, but the Orthodox Clergy of the Church of *England* especially. And hence 'tis very observable, that those Gentlemen only who have purchased to themselves the honour of Learning and true Breeding, know best how to value and esteem, and are most willing to encourage those Attainments in others; which will also have a mighty Influence upon all your Dependents, as well as others below you, who do usually either respect or condemn wise and good Men, by the Examples of their *Leaders*. Consider,

Thirdly, That whereas the Vertues or Vices of private Men do commonly pass without much Notice or Censure, you'l belet as it were a *Beacon* upon
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on an Hill; and as the Words of great Men are usually *Maxims* and *Theorems*, so their Actions become Examples, Rules and Presidents for others to steer and walk by. Besides, you'll be no less esteemed and admired for the Excellency of your natural and acquired Abilities, than herein for the sway and influence of your Authority; nor can any thing be more base and inglorious, than a Gentleman only by name, whose Soul is ignorant and Life immoral.

Fourthly, There's nothing in this World, which can countervail the great Expence of your Time and Pains, &c. but *Learning* and *Experience* (as before) which are only attainable by *Study* and a sutable *Conversation* with Scholars and Men of Parts; for hereby you may be qualified both for Action and Speculation, and excel the *Mobile* as much in Understanding and Vertue, as Nobility of Birth and gentiel Extraction. Now, these are the genuine and proper Fruits of *Education* and *Study*; and unless you imploy and improve your Time and Faculties to these purposes, tho per-

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haps you may gratifie and please your Fancy with vain and empty Delights, yet your Understanding will prove unfruitful; and after many tedious and dangerous *Traverses*, you may return Home with a shatter'd Body, and a barren and empty Soul.

These are all such generous *Inducements*, as will prevail with your ingenuous Temper and Inclination, to keep close to your *Studies*: But as a further Obligation and Inforcement, give me leave to remind you of the *Miscarriages* of some (who would neither be persuaded to love Learning nor Books) which may be a sure *Caution* to you to avoid those Sins and Indiscretions of licentious and ungovern'd Youth.

For alas! we have many deplorable Instances (the Sparks and Blades of our Age) who consume their Time, Parts, Wit, Estates, &c. in pursuit of the greatest Fooleries and Vanities in the World, to the greatest shame and disgrace of themselves, and scandal of others; as if they were a distinct *Species* from all Rational Beings, and made only for a Sword, or
a Horse,

a Horse, or a Dog, and the other brutish and sensual Exercises of Luxury and Profaneness. I am no Enemy to moderate and innocent Pleasures; but those *Sots* and *Ignaro's* make it their Trade and way of Living, to observe all Modes and Fashions, drink, swear, curse, whore, game, fight and quarrel like *Hectors* and *Madmen*, despise and scorn all below them, and run on in a full Carreer of Sin and Extravagance.

Infomuch, that I'm afraid they have scarce leisure to say their Prayers, or look on a Book, and therefore wholly unfit for Christian or ingenuous Converse; (their Dogs, Horses, &c. being usually the Subjects of their *Discourse* in their more serious Intervals). By all which inhuman Methods, many of them are become so barbarously Ignorant, and void of all Learning, that they have almost forgot that ever they were at *Schools* or *University* (unless they happen to remember some *Pranks* they play'd there) and are as much strangers to *Humanity*, *Philosophy*, *History*, &c. as if there had been never any such thing

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as Books or Learning in the World.

Nor are these the Faults only of our home-bred Gentlemen; (for we have many learned, wise, and good Men, who never had the Curiosity nor Convenience of Travel,) but even of those who have seen many Foreign Countries, Cities, Delights, &c. yet neglecting the Business they went about (as we have observed already) have returned home after many impertinent Wandrings, more vain and prodigal, wicked and irreligious, than those Companions of Ignorance and Epicurism they left behind them. For what pleasure and satisfaction has that Man, who has seen all the Novelties and Curiosities in the World, if he has studied nothing else but to please and pamper his own Appetite? All that we can say of him, is, that he has bestowed much pains to no purpose, or for that which is worse; and bought his Sins and Vanities at a dearer rate than others.

Thus, I have set before you those *Arguments* and *Motives*, and *Dangers* and *Hazards*, on the right hand and on the left,

lest, which your *Prudence* will consider betimes; so, that you may improve all those Opportunities that fall in your way to the best advantages, lest you should unhappily *miscarry* in your great *Adventure*, (as those miserable Instances we have already noted;) which the Lord of his great mercy avert.

Consider again, that your Station, Quality and Parts, may dispose you at your Return for Offices of Honour and Trust; wherein you may be highly Serviceable to your King and Country, as your *worthy Father* is, and has been before you: Nor can any *Magistrate* be duly qualified to administer Justice or Counsel, with ease and satisfaction to himself, or for the benefit of others, but by such habitual Accomplishments as are the proper Results of *Study* and *Observation*: Infomuch that *Charles the Great*, Emperour, did solemnly declare, *That he had rather abound in Knowledge than Riches and Honour.*

But besides those foregoing *Topicks*, you'll find by *Experience*, that the Pleasures as well as the Benefits of *Study*,
are

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are so charming and delightful, that 'tis next to impossible for a *Scholar* to be idle: Especially considering (as a Learned Man observes) the many Improvements of Reason, the sweetness and delights of Knowledge, the great range and multitude of Thoughts and Speculations; for there's much wit in Poetry, in Philosophy Reason, improved, in Mathematicks Acuteness, in History curious and strange Events, in Politicks variety of Projects and Designs, in Oratory sweet and delightful Eloquence, in Divinity supernatural Light, Rules of holy Living and Dying, and heavenly Devotions: Which last will be a means to sanctifie all Endeavours to your use, and make all your other *Studies* both pleasant and profitable.

Now a strict and diligent Enquiry into all these several sorts of Learning, will fill up all the empty Spaces of your *Time*, which is commonly mis-employed, if not vainly mis-spent, by all those Gentlemen that are not Scholars. You may alter the *Methods* and *Course* of your *Studies* as you please, so that there
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shall never be any spare Time upon your hands; nor will it ever seem to pass away slowly. But seeing the *Husbanding of Time well*, is a thing of the greatest advantage and importance to a *Student*; I shall give you an account of the *Method* which I have used, and found very successful in the Conduct of mine own *Studies*: Yet I would not have you to observe it so exactly, as to neglect the more seasonable *Advice* of others.

Now I have always thought, that 'tis the Duty and Interest of every Christian to be well skill'd in the divine Arithmetick of numbring his Days: For Time is a precious Jewel, for which we must all be accountable; and therefore he who loses a Day is dangerously prodigal; but those that dare mis-spend it, little less than desperate. For the prevention then of those Evils and Mischiefs resulting from the fruitless expence of *Time*, I shall propound to you this following *Method*. And,

First, Rise early in the Morning, if your Health permit; for *Aurora musis amica*,

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amica, and the sooner the more early the Blessing. Let your *first Thoughts* be always with *God*; return him most humble and hearty *Thanks* for your Refreshment and Protection from the dangers of the Night. Present the *first Fruits* of your Reason and other Faculties to your *Maker*; think on him whilst you are dressing, and humbly beg that you may be clothed upon with the Robes of your Saviours Righteousness, and the most precious Ornaments of his Grace and Spirit.

Then return to your *Closet*, and pray earnestly, fervently, constantly, devoutly and affectionately unto God, for your Preservation that day, and for ever, from Temptation, Sin and Danger; and that he would sanctifie your Person, and bless and prosper you in your *Studies*. 'Twas *Luthers* observation of himself, that *bene orasse est bene studuisse*; and if your Heart be early season'd with Gods Presence, 'twill relish of him all the day after. And when you have thus happily performed your *Morning Devotions*, then,

Secondly,

Secondly, Sit down a little and consider (especially if you have occasion to go abroad or entertain Company that day at your Chamber,) what Temptations or Sins you are in danger to run upon; resolve against them, and see that your Purposes be fixt and steady: So that if any of those Temptations should afterwards assault you, call to mind what you have resolved on in your *Closet*, and then endeavour to arm your self against them with the Arguments of your Religion; as the considerations of *Death, Judgment, Heaven and Hell*. But if you expect nothing *extraordinary* that day, (intending to continue in the course of your *Studies*,) then a serious Recommendation of your Person and Affairs to God, in a general *Petition*, will be acceptable and sufficient.

Thirdly, Begin your *Studies* with reading a *Chapter* or more of the *New Testament*, every morning, till you have read it all over; and then begin again; always observing the same *Method*. Meditate of, and consider well what
you

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you read, that you may thence collect some useful *Notes* and *Observations*, for the Confirmation of your Faith, and Conduct of your Manners in the ways of Religion. And having read some Portion of the Holy Scripture seriously and deliberately, (for the better understanding of it, you may consult Dr. *Hammonds* Paraphrase, or *Grotius*;) this, with your Prayers, will prepare you for your other *Studies*. Wherein,

Fourthly, Your *Tutor* will be careful to give you the most proper and seasonable *Advice*. Your *University* Learning will be chiefly (as I suppose) *Logicks* and *Philosophy*: Now if you'l but take pains to be an accurate *Logician*, and thorow-paced *Philosopher*, (which will not require very much time, if you be always careful to attend the Lectures and Disputations in the *Schools*) you'l readily understand any Author; and the whole course of all your future *Studies*, will not only thereby become beneficial, but pleasant and delightful.

Yet herein I desire to caution you, not to spend too much *Time* in dry and useles

useless *Notions* and *Speculations*, being a Fault which I have observed in the Methods of reading *Philosophy* in Foreign *Universities*; for no *Study* is worth a Mans while that's not accompanied with Profit, and such unanswerable Reasons and Arguments as are in a great measure able to silence all future Debates, seeing the capacity of the Ignorant lyes as much below such *Philosophical Curiosities*, as the more knowing and judicious are above them; so that there remains to all in things dubious and only probable, a Power to admit, or reject what Opinions they please. Therefore I would recommend *Mathematicks* next to *Logicks*, as the most useful part of *Philosophy*; for this *Science* proposes nothing but what's apparent by most undeniable *Demonstrations*; which Knowledge is not only the chief we can acquire upon Earth, but will also accompany us to Heaven.

Fifthly, When you have leisure, read over your *Classick Authors*, and remark with your Pen what you find most observable in them; for as you'll hereby under-

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understand the *Customs* and *Manners* of the most antient and celebrated *Heathens*; so this sort of Learning will qualify you to write and speak Latin well: And when you have obtained this *Faculty*, you cannot be a stranger in any place where you come; nor can any thing be a greater Ornament to a Gentleman and a Scholar.

Sixthly, And seeing your *Quality* and *Estate* will exempt you from all other *Professions* but that of a *States-man*, the Knowledge of all sorts of *History* will be very useful and necessary; but especially *French Authors*, being of all others the most accurate in *Negotiations* and *Memoirs*; recorded by publick *Ministers*, and publisht by their *Secretaries* after their Deaths: For 'tis observ'd by a Person of great Judgment and Policy, that none make more faithful *Reports* of things done in all Nations than *Ambassadors*; having the best and most authentick Intelligence from their *Princes Pensioners*, who are obliged to acquaint them with all they can discover.

Seventhly,

Seventhly, Consult likewise all the several *Speeches, Declarations, Tryals* and *Transactions*, occasion'd by the late unhappy *Wars* in *England*, wherein you'll find more natural and useful Knowledge, than is ordinarily to be met with in all the mouldy *Records* of antient *Statists* and *Politicians*.

Eighthly, There will be no need to advise you what *Authors* you shall read in *Divinity*; for I know sufficient care is taken for that already; yet in my *Opinion*, next to the *Holy Scriptures* and our *Churches Catechism*, Dr. *Hammonds Practical Catechism*, and those Books by the *Author* of the *Whole Duty of Man*, are the best. And indeed all our modern *Writers* of the Church of *England* for the last fifty or sixty years, (who have imploy'd their Parts, Faculties and Time, in treating *de omni ente*, and outdone the greatest part of the World,) if accurately read and well digested, will furnish you with variety of *Matter*, all sorts of *Methods*, and a delicate *Style*. But then you should take *Advice* in the choice of such *Books*, as are approved

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and most *authentick* upon every *Subject*, that the whole Time of your *Study* may be profitably employed; for a *few Books* well read and thoroughly digested, will more improve your Reason and Judgment, than hundreds superficially turned over, as many *young Students* do.

Yet there's abundance of Pleasure in variety of Books; for when your Faculties grow dull and weary of one, you may pass to another, as your own *Genius* and *Inclination* shall direct; whereby the whole Time and Business of your *Study* will become a delight and benefit, rather than a burthen to you: Nor can any *Recreation* be so pleasant, (this I find by experience,) nor any *Labour* so profitable to a *Scholar* as *Study*. And,

Lastly, You'll find it of singular use and advantage for the improvement of your *Parts*, to imploy and exercise your *Pen* upon every *Occasion*. Write often to your *Relations* and *Friends*; for the neglect of that is a general fault in *young Students*. Have always a *Common-Place Book* by you, (your *Tutor* will direct you

you to the most useful *Heads*,) and note therein the most remarkable, quaint, and ingenuous Passages you meet with in any *Author*, which you may afterwards have recourse to immediately upon every occasion: Observe likewise, and note in writing, all the Remarkable *Occurrences* in your Travel; particularly the *Situation* of *Places*, the *Customs* and *Manners* of the *People*, their *Religion*, *Government*, *Policies*, *Trafique*, &c. This will be of great ease to your *Memory*, and of singular use and advantage in the whole Progress of your Life; besides, you'll find that your *Parts*, *Style* and *Method*, will be the best improved by much *Writing*: All Learned Men can witness this from their own Experience, and is very remarkable in all our *English Worthies*; insomuch that I dare be confident, if you'll apply your self to this method, your Reason and Judgment will by degrees attain to such a Habit, as will not dare to present you with any thing but what's very curious and excellent.

Yet I would not hereby engage you

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to be so earnest in the pursuit of your *Studies*, as to prejudice your own *Constitution*; for there's a Time for all things, and too much reading may prevent the Access of a newer, nearer, and quicker Invention of your own: Besides, if your Body be strong, as you'l rather complain of the shortness of the Day, than be wearied with *Study*; so, if it be weak and feeble, the *Decays* of *Nature* may be repaired, (being also allowed to the strongest *Constitutions*,) either, First, By a sutable *Conversation*; or, Secondly, By moderate and innocent *Recreations*.

For the first of these, namely a sutable *Conversation*: When you are wearied and indisposed with your *Studies*, a door of *Conference* is open, and the *Conversation* of learned, wise, and good Men, is a greater Refiner of the *Spirit* than *Books*. Yet let not this tempt you from your *Studies* in the Forenoon, which is the most proper Time to be reserved, and at your Book; however, whilst you continue in the *Univerfity*: And herein let me advise you to lay down such *Rules* to your self, in observing those stated
Hours,

Hours, as no Man shall be able to persuade you to recede from them; for that when your *Resolutions* are once known, as no Person of Ingenuity will disturb you, so you'll find this *Method* (of keeping this best part of the *Day* to your self,) will become not only practicable, but very commendable, and of singular benefit to you in more instances than I can readily mention.

But when *Dinner* is over, (so soon as you can with *convenience* and *civility* to the Company,) retire to your *Closet*, and pray (as in the *Morning*,) always concluding your *Devotions* in the Name of our Lord *Jesus Christ*, and with the *Lords Prayer*: Again, read some portion of the *Holy Scripture* in the *Old Testament*, and the *Psalms* for the *Day*, and (as before) with attentive *Observation*. (And be as careful in performing your *Evening Devotions*, with *Thanksgivings* for the *Blessings* of the *Day*, and earnest Prayer for your *Safety* and *Protection*, that night and for ever).

I do not doubt but you have good * *Helps* and particular *Devotions* by C 3 you

* As Common Prayer Book, Patrick's Devotions, &c.

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you for *Morning* and *Evening*, which you may use with your own, as God shall be pleas'd to enable you: But be sure that you never lie down to rest, till you have made your *Evening Oblation*; that whether you sleep or wake, you may be always safe under the shelter and protection of a gracious *Providence*.

But to return, having performed your *Devotions* after *Dinner*, then you may either go to, or send for such *Companions* as you think fit, and see that they be always *choice* and *few*; for as the vicious and unlearned are not worthy of your *Company* and *Acquaintance*, so too many of the more learned, wiser, and better sort, will but increase the *expence* both of your *Time* and *Money*; besides, the *Examples* of others do usually prevail more, and have a greater Influence than their *Precepts* and *Counsels*; and by the opportunities of *Converse*, either good or bad, we commonly imbibe all the *Tinctures* of *Vice* or *Vertue*; insomuch that 'tis almost impossible for the most prudent Man to hold out long against the
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the forcible Batteries of Custom and Opportunity. But,

There are no certain *Rules* to be prescribed for *Converse*; seeing all Discourses of that *Kind* are *Occasional*, and depend much upon the *Circumstances* of *Time, Place, Persons, &c.* yet a Gentleman has usually the freedom to be as inquisitive as he pleases; and what would be censured in others as humorous *Moroseness*, or pragmatical *Sawciness*, will be interpreted in you, as an ingenuous desire and thirst after Knowledge: Therefore 'tis a singular and extraordinary Privilege you have in this Kind above Persons of a lower Rank, which (being improved to the best Advantages,) may very much conduce to your Interest and Satisfaction; for he's a very weak Companion from whom you may not receive some benefit, and return *wiser*. But then if you *correspond* with Learned Men and Communicative, they'll freely impart to you those *Secrets* (in a little time,) which have cost them, and would have put you to the expence of much Pains and Travel; and if the

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Company be below you in Parts and Learning. in being free, open, and discursive of what you know, (and the oftner you repeat them) they'll be more riveted and confirmed to you, and impress them upon your Mind and Memory, in more durable and indeleble Characters.

Yet give me leave to *caution* you in two things: And First, See that you be innocently free and chearful in your *Conversation*: Let *hoc age* be your constant *Motto*; for if a Man be sullen, morose, mopish, and unseasonably poring upon his Book or Business, he loses the Fruits and Benefits of *Converse*, nor will his *Company* be looked upon by others to be either *profitable* or *diversive*. And Secondly, Avoid the other Extreme of *talking too much*, as troublesome and absurd; for every Man that can be a fit Companion for you, will expect to have a share in the *Discourse*. It must needs then be a great Vanity in many Gentlemen, who having some little smatterings of Learning, (for empty Vessels have the loudest Sound,) do make all Places eccho with their *Latin, Italian, French,*

French, &c. and Citations out of the most celebrated Authors; for the more that any Man seems to borrow from Books, he do's thereby proclaim the meanness of his own natural Parts, which only and properly can be call'd his own.

Be reserved in passing your Judgment, especially in what may concern the Reputations or Interests of other Men; your Business will be rather to enquire (as before,) and that too with all possible Candor and Modesty, into the Policies and Forms of Government, all sorts of Learning, &c. And therefore to this End endeavour to be acquainted, and converse with Men of the greatest Parts Sobriety and Experience; from whom you'll always receive Benefit, and note something worthy your Observation. I would not advise you to avoid wholly the Conversation of your *Country-men*, yet correspond as little with them as possible; for you would find it very unprofitable upon several accounts, which I leave to your own Consideration.

Thus

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Thus every thing is beautiful in its Season: And we have seen hitherto how the chief part of your Time should be imployed at your *Book, Lectures, and Exercises* in the *Schools, and Conversation* with others, whilst you continue in the *University*, or when settled in any other Place: (For upon *Travel*,) the Methods must be altered and order'd according to the Laws and Dictates of Prudence and Discretion. And tho neither *Birth, nor Quality, nor Estate*, can give any Man a Priviledge or Parent to be idle: Yet,

Secondly, There must be some convenient Time set apart (which should always be in the *Afternoon*,) for seasonable and innocent *Refreshments*; the Diversion and Reparation of your weary *Thoughts*, as well as the Ease and Support of your *Body*. But herein I must caution you, that your *Recreations* be moderate, endeavouring always to confine your self to these following *Rules and Measures*.

Therefore your bodily *Pleasures* should not be *expensive* of too much
Time,

Time, nor *Money*; both which may be very well imployed to better Purposes; nor *cruel*, nor *bloody*, nor *sinful*; as when *Pastimes* and *Sports* are mixed with *Anger*, *Passion*, *Violence*, *Fury*, *Cursing*, *Swearing*, *Quarrelling*, *Covetousness*, and the like: For we should use our *Diversion* and *Merriments*, as we do *Sauces* to our *Meats*, to *delight* and *refresh* Us, that we may hereby become more active and vigorous when we return to our necessary *Business* and *Studies*; which cannot by any means serve those good and necessary *Ends*, unless they be always conducted with *Reason* and *Sobriety*.

Hitherto of those *Arguments* and *Motives*, *Rules* and *Methods*, which I hope may be of some use, not only to allure and invite, (tho most agreeable to your own temper, and therefore more attractive,) but direct you too in the successful Management of your *Studies*. We pass on now to the *Second Head*, which will more immediately respect your *Manners* and *Deportment*, as they dispose to *Religion*.

The End of the First Part.

ADVICE
TO A
YOUNG GENTLEMAN
Of an Honourable
FAMILY
Now in His
TRAVELS
Beyond the SEA'S, &c.

PART II
Of Manners and Deportment.

THE tender Care of your Worthy
Parents in your vertuous and re-
ligious, as well as learned Education, and
your

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your own *natural Genius* and *Temper* might spare me the trouble of writing a large *Essay of Morality and Civil Deportment*: Yet because Wickedness and Vice is always more insinuating than Vertue and Goodness, which by several repeated Acts grows (gradually) to a custom, and becomes habitual; and because Persons in your *Station* are usually exposed to more and greater *Temptations* than those who move in a lower *Orbe*: Therefore without any further Apology, you'll be pleas'd to indulge me the liberty and freedom to become your Remembrancer, or rather *Monitor* in a few *Things*. And,

First, It will be a great Argument of Parts and Discretion, to be modest and reserved in *speaking of your Self, Family, and Affairs*, lest by a fanciful and overweaning Conceit of your own *Quality and Merits*, you deservedly incur the the Censure of *Pragmaticalness* and *Ostentation*; from which *Precipice* many have dangerously fallen: For we know that *Pride* was the Sin of the *fallen Angels* and Foundress of Hell, the ruine
of

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of Mankind from the beginning of the *Creation*, and ever since hateful in it self, and abominable to God and all good Men: But besides the Evil, such is the Folly and Vanity of this *Vice*, that tho the humorous and self-conceited Man has seldom any thing to boast of, yet he's usually so transported with an Opinion and tow'ring Ambition of what he has, as to neglect a Supply of what is wanting; and being always attended with *Insolence* and *Contempt* of others, do's effectually blast and disparage all other Vertues: For every Man is more inquisitive after the *Blemishes* than *Beauties* of a proud Person; whereas the humble and modest Man may pass silently and uncensured, with more real Faults and Indiscretions.

Therefore have always a lowly and modest Opinion of your own *Person*, *Quality*, *Acquisitions*, *Merits* and *Endowments*, both of *Body* and *Mind*; and be content that others should have so too: For why should any Man admire those little Pittances of Learning, Knowledge, &c. seeing they are not properly
our.

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our own, but are either begg'd or borrow'd from others, or have been purchased and acquired by dear-bought Experience? Besides, if we seriously reflect upon and consider all the Deficiencies, Follies and Indiscretions of our best Performances, the Ignorance and Errors of our Judgments, the Perverseness and Obstinacy of our Wills, the many Sins and Infirmities we are daily guilty of, and that every thing we have may be taken away or blasted in a moment: Such Considerations as these, would humble the *proudest Man* alive, and subdue all the vain and insolent Conceits of our haughty and ambitious Spirits; for such proud and supercilious Humours are more sutable to the *Court of Spain*, where Men seem wiser than they are, than this of *England*, where our *Patriots* are usually wiser than at first sight they seem to be. Therefore as you are obliged to subdue and abandon all aspiring and lofty *Conceits* of what you are, or what you have, so the *Practice of Modesty and Humility* will recommend you to the Acceptance, and procure

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cure you a good Esteem and Opinion from all you converse with.

Secondly, Be *prudently* reserved in censuring or ridiculing the Faults and Indiscretions of other Men: For, a *prudent Carriage* is highly esteemed by all, but strangers especially. Besides, *Prudence* and *Discretion* will teach and direct you how to subjugate all the Appetites, Passions, Affections and Inclinations both of Soul and Body, to the Empire of Reason and sound Judgment; so that when you have reduced all your lower Faculties to this Order and Harmony, your *Understanding* will direct aright, and your *Will* and *Affections* become conformable to the Laws and Rules of right Reason and Religion. Then, you'll manage all your Affairs *prudently*, with the greatest Calmness and Tranquillity, and be always in the pursuit of generous Ends, and the most effectual Means and Methods of obtaining them. And thus,

Thirdly, By acting according to these *Rules* of *Prudence* and *Discretion*, you'll come by degrees to an excellent Tem-

D

per

34 *Advice to a Gentleman,*

per and Habit of *Sobriety* and *Moderation* : For you'l hereby prevail with your self, not to indulge your *Appetite*, to the disturbance and disquiet of your rational Powers : Nor will any Man of Prudence and Sobriety endeavour to please and gratifie his *Palate* with delicate *Meats* and *Drinks*, nor his *Touch* with *Softness* and *Effeminacy*, nor his *Eye* with fair and gaudy *Show's*, nor his *Smell* with costly *Perfumes* : For an immoderate *Compliance* with all or any of these, would not only force your *Reason* to quit her Dominion and Authority, and thereby hurry you into all manner of sin and wickedness, but continually distract your Thoughts, with a fruitless variety of Expectations and Disappointments. The ready way then to be at peace with God, and Man, and your own Conscience, will be to govern your self according to the sober *Dictates* of *Prudence* and *Moderation*, as Gods *Holy Word* and the *Dictates* of right *Reason* shall direct you.

Now, these *Vertues* and their opposite *Vices* having the most considerable
Aspect

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Aspect upon *Gentlemen*, as the greatest Examples either of Good or Evil; I shall therefore be more particular in the handling of this Point of *Sobriety*: And for the prevention of a Shipwrack of your Interest and Honour, (many thousands having split their *Vessels* upon this Rock,) give me leave to advise you in the

First place, To be very *sober and temperate* in *Eating*. Have recourse always to the foregoing Rules of *Prudence*, and they'll teach you to consult the Health & Preservation of the Body, that so it may be the fitter Mansion for your Soul: For 'tis always observable, that ungovern'd Lusts are the inseparable Companions of intemperate *Eating*, and all other Sins are indulg'd and encourag'd by this Kind of *Excess*; whereas on the contrary, those that live *temperately* and according to Rule, are seldom tempted, or troubled, as the intemperate are, with sickly and ill Humours, or deprived of the comforts and benefits of Health by raging and violent Distempers: For as a good Conscience is the best Divinity,

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so Temperance is the best Physick, and a good Expedient thro' Gods Blessing, to preserve *mentem sanam in Corpore sano*. And therefore if thro' inadvertency you should transgress at any one *Meal*, let no Temptation allure you to a second *Repast*, till by a fierce Hunger and Fasting, you find your self discharg'd of the former *Excess*: By which means, your Understanding will be always clear, and your Constitution firm and unshaken; especially if you take care,

Secondly, To use the like *moderation* in *Drinking*, for your Health and Refreshment, both as to the *Quality* and *Quantity* of *Liquors*. Your *Prudence* will observe, that this is one of the reigning and epidemical Sins of the Nation, and an *Inlet* to most other Sins, which many thousands (and those generally none of the meanest Rank,) make their chief Trade and Business; and is of late Years become so modish and fashionable in all Entertainments, that the many will scarce think themselves welcome, unless the Liquor and Freedom be allowed them to make Beasts of themselves:

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selves: One would think that their Quality and Education should reach 'em better Manners. But alas! they'l go further yet, and the most (which is yet a higher Aggravation of their Sin and Villany,) become the Devils Factors for Damnation; and use the most base and sordid Methods, not only to debauch themselves, but knock down others. But for the prevention of all *Excess* in this Kind, be pleased to consider,

That *intemperate Drinking* is the incentive to, and fewel of all filthy Lusts: For Chambering and Wantonness is the usual Effect of Rioting and Drunkenness, as the most *Debauchees* find and feel by woful experience. This puts Men upon desperate Projects, and engages 'em in all sorts of Wickedness and Villany; insomuch, that the very most in their drunken Fits, will blaspheme, swear, curse, lie, backbite and rail against their innocent Neighbours, and do often kill and destroy one another: For some of 'em are cut off by sudden *Accidents*, others in *Duels*, occasion'd thro' *Drinking*; and not a few of those *guzzling He-*

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flors have summ'd up their Days at the end of a *Watchmans* Bill. In a word, *intemperate Drinking* lays a sure Foundation for all sorts of lingring Diseases, makes the most not only Beasts, but Mad-men, and either brings them (as I have noted to you,) to a swift, untimely, and cruel *Death*, or a detestable and infamous *Old Age*, (which not one in a thousand ever attains to,) and those that do, are offensive to all honest and vertuous Company, and to God the most of all: And besides these temporal Punishments, see their eternal *Doom* is detain'd already, if they live and die in this Sin unrepented of, and unreform'd. *Isa.* 5. 11, 12. *Luke* 21. 34. *Gal.* 5. 21. Whereunto might be added many other parallel Passages to the same purpose.

These Considerations well weigh'd, might persuade any Man to be master of his *Appetite*, and keep himself within the due bounds of *Temperance* and *Moderation*; which would not only be an extraordinary Blessing to private Persons and Families, but conduce very much

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to the Interest of the *Publick*: For I am confident, there's more Money spent in one year in excessive *Drinking*, than would very well provide for and maintain all the truly poor and indigent People in *England*.

Therefore as you tender the Welfare of your Person and Family, and Interest of your Soul and Body, in this and a future Life, avoid and abandon the Conversation and Company of all dissolute, debauched and intemperate Persons: Let not their Allurements, nor Scoffings, nor Railings, persuade you to a compliance with them in their inhumane and beastly *Immoralities*, so as to run with them to the same Excess of Riot, 1 Pet. 4. 4. For, they are the Devils Instruments, whom he commonly imployes, to precipitate inconsiderate Youth from the Throne of Vertue: Besides, 'tis a most infectious and bewitching *Vice*, insomuch, that if a Man should once fall in love with, and contract a Habit of *Drunkenness*, 'twill be very difficult to shake it off; for the longer it possesseth him, the more he will delight in it; and

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the older he grows, the more beastly and sottish: Upon which account many have complain'd at the last Hour, that this single Sin has been the cause of all their other Wickednesses, which they must eternally smart for.

I know the best of Men may sometimes exceed the Boundaries of *Sobriety* and *Temperance* in *Drinking*: Now (Sir,) if ever it should be your Unhappiness to be overtaken with this Fault, whose Consequences are so mischievous, (which I beseech you beware of;) do not remove from the place where you received it, except in such a place or company where the Danger may encrease by your continuance therein; for hereby some part of the Inconvenience may be avoided, and more of the Shame and Scandal, always attending this giddy Spirit; which working in the Pate, will make one act all the Humours habitual in a Mad-man. When you have obtain'd a Habit of *Temperance*, in the moderate use of *Meats* and *Drinks*, which are the proper Effects and Fruits of *Prudence*, these Vertues will dispose you: Thirdly,

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Thirdly, For the well-governing of the other Lusts and Appetites of the *Flesh*, in your Abstinence from *bodily Pleasures*. Now (Sir) you are under the most forcible Obligations by the Laws of Nature and Christianity, to avoid and abstain from all *carnal Pollutions*, and every kind and degree of *Effeminacy*: For unless you keep under your Appetite (as *Prudence* directs,) 'twill presently set on fire the whole Course of Nature, and plunge both Soul and Body into most desperate, damnable, and irreparable Mischiefs.

For this kind of sinful *Excess* and *Extravagance*, seldom or never fails to draw Men away from God and his Worship; which is observable in that deplorable Instance of young King *Solomon*, 1 *Kings* 11. 12. who tells us from his own sad Experience, (which might be a sufficient Caution to all young Men,) that when they are once plung'd into those *Pits of Filthiness*, 'tis very difficult to retreat. See *Prov.* 7. 22, 23. and *Prov.* 23. 27. implying in both Passages, the great Perils and Dangers intemperate

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rate Persons run upon, who will prostitute their Wit, Learning, Honour, Estates, and endanger their Souls, Bodies, and All, rather than not gratifie their brutish and unsatiabable Lusts. This is not only the case of this great Man before us; for we have seen many sad and miserable Spectacles even in our own Age of the decayed Bodies, shatter'd Estates, and ruin'd Families, of many (otherwise hopeful) Young Gentlemen. And tho perhaps here and there one may escape the woful Effects of this Lewdness and Debauchery, (for the present,) yet without repentance and amendment of Life, Gods Judgments and Vengeance will certainly overtake them in another World: For *Whoremongers* and *Adulterers* God will judge; and whosoever dies under the reigning Power and Prevalence of this Sin, shall never enter into the Kingdom of God.

Therefore for God's sake and your own, and as you tender the *Weal* of your *Family*, hold no *Parley* with your Appetite in this Case; for if you do comply in the least, you are in great danger
of

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of being over-come. Set a strict *Guard* then upon all your *Senses*, watch all the *Ports* and *Avenues* of your *Soul* against the incursion of carnal *Temptations*, and have God always in your thoughts: This was young *Josephs* security against the lustful *Temptations* of his wanton and importunate *Mistriss*; so that by this means, if any evil *Motions* should creep in unawares, you'l not suffer them to fix there; but either cast them out, or kill them.

Use strict *Temperance* (as we have persuaded before,) with *Fasting* and *Labour*; all which are powerful *Expedients* to subjugate the *Flesh*, and the best *Instruments* to further you in the great work and necessary business of *Mortification* and *Self-denial*. And hereunto add your most earnest *Prayers* unto God for the assistance of his *Grace*, that you may obtain a comfortable *Victory* over your *Appetites* and *Passions*; which is a *Duty* so absolutely necessary, that unless it be constantly and regularly perform'd, all your other *Natural* and *Moral* *Indeavours* will prove ineffectual

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etual and to no purpose. And thus your *Christian Prudence* and *Moderation* in all these several *Instances*, will further qualifie you,

Fourthly, For the exercise and improvement of those other excellent *Vertues* of *Meekness* and *Patience*, which you'll find of admirable use and advantage for the quiet and peaceable government of your whole Life; so that your *Conversation* will become not only pleasant, but delightful both to your self and others. Now these *Vertues* do eminently consist, in bearing and suffering *meekly* and *patiently* all the cross Accidents (which you'll often meet with,) without fainting and fretting, and such an evenness and composedness of Mind, as is only consonant to the Mild and Gentle, yet magnanimous Temper and Spirit of *Christianity*; and if all be thus well within, no Troubles nor Afflictions can vex nor discompose you from without. Besides, when by the Assistance of God's Grace you are form'd into this admirable Frame and Temper of Mind and Spirit, you'll neither be timorous in *Danger*,
ger,

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ger, envious in *Want*, impatient under *Afflictions*, angry or restless at *Reproaches* and *Contempt*, nor malicious and revengeful under *Injuries* and *Affronts*; but bear every cross Event with equanimity and a chearful submission to the Will of God, in all Straits and Difficulties whatsoever. And this is certainly the greatest Victory in the World, (and far beyond all the Conquests and Achievements we ever read of,) for a Gentleman to be master of his own *Passions*.

Hence therefore 'twill evidently appear, how much those Persons are to blame, who think it a piece of Honour in case of *Injuries* and *Affronts*, to make the *Sword* Umpire of their own Life and others. And tho many great *Families* have paid dear for this *Honour* or *Valour*, (as they are pleased to call it,) yet I do not find it warranted either by *Prudence* or *Religion*, (as a worthy Gentleman observes;) nor will any Man that is either wise or pious, either give or accept a *Challenge*: For no *Quarrel* can be screwed up to that pitch of Indiscretion,

cretion, but one or both Parties must be arraigned as guilty of the most stupendious Folly and Madness in the World. Besides, *formal Duels* are but a late Invention of the Devil, and never heard of in former Times, as relating to private *Injuries* and *Affronts*; and 'tis most certain, that sending of *Challenges* renders the Dead a greater Murderer than he that kills him, as being the immediate Author of his own Death: Nor are these inhumane and unchristian *Practices* so genteilly treated by our *English Laws*, that any Man should be encouraged in this desperate *Attempt*: For if the Murderers Legs, or his Friends procure not his Pardon or Reprieve, (tho he should not die in the Encounter, yet) he runs precipitantly upon his own Death, and his Estate shall be confiscated too, to the perpetual detriment and undoing of his *Family*. Besides, the *Sting of Conscience*, (if he has any Conscience at all,) and a dreadful *Fear* like that of *Cains*, attending Blood, will render the whole remainder of his Life tedious and miserable to such unfortunate Men; who will
ever

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ever after smell too strong of *Blood*, to be admitted into any intimate Friendship or Relation.

Therefore in this Case particularly, *Meekness* and *Patience* are not only a Christian Vertue, but the truest Courage and surest Defensative against all *Injuries* and *Affronts* : And as the practice of these *Vertues* may probably qualify the *Heats* and *Passions* of any quarrelsome and dissolute *Company* you shall happen to engage in, (tho take all possible care to avoid such *Furies*,) so this excellent Frame and Temper of Mind and Spirit, will dispose you for a brighter Crown when these *Storms* are blown over. Again, The exercise and improvement of this *Christian Prudence* and *Moderation*, *Meekness* and *Patience*, will further direct and enable you,

Fifthly, To be moderate in using, and a good Husband in the management of that Patrimony and Estate, which *Gods Providence* and the *Discretion* of your *Parents* have allotted you. Now 'tis observable, that Riches and Honours do expose Men to the greatest *Temptations*;

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tions; (and tho your present Circumstances do not require much Enlargement upon this Head,) yet give me leave to remark to you, That 'tis a great fault and weakness in many *Young Gentlemen*, who cannot see the *Pomps* and *Vanities* of the *World*, but they must needs fall in love with them. These seeming Beauties may and will tempt you (if possible,) to *Lewdness* and *Luxury*; but 'tis your own fault if you be insnared and led captive by them: Nor shall you ever find any thing in those vain *Fooleries*, which will be able to satisfie or please your rational Desires and Expectations.

Yet I shall readily grant you, that he whom God has blessed with a plentiful Estate, has many great Opportunities to do good both to himself and others; (for your direction herein, see the *Gentleman's Calling*): Nor can any Man of Reason and Piety (tho he be rich and honourable,) come under the Temptations of being either Idle or Extravagant: For righteous *Noah* did in reality see two Worlds (before and after the Deluge,)

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luge.) and yet was not polluted with the Vices or Vanities of either; virtuous *Lot* was holy and chaste in the midst of *Sodom*; and *Moses* in *Pharaoh's* House kept close to the God of *Israel*; so did *Elisba* in the *Syrian* Court, and *Daniel* and others among the *Persians*, &c. Your Danger or Safety then, must flow from a Principle within you: For tho the Devil and the World may and will tempt, yet they have no power to constrain you: Nor can any thing ever make a Man unhappy, but a voluntary compliance with those Temptations, and the base suggestions of his own slavish Appetite. Be prudent and moderate therefore in disposing of your *Money* (both now and always); for if you spend *too high*, you'll incur the Censure of *Prodigality* or *Epicurism*; and if *too low*, either of unbecoming *Niggardliness*, or sordid *Covetousness*: Which (as an ingenious Person observes,) is like a Candle ill made, and smothers the splendour of a happy Fortune in its own Grease.

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Sixthly,

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Sixthly, Be moderate also in your *Habit and Apparel*; let it not be youthfully wanton, but grave and comely, like the Mind and Behaviour of the Wearer. But do not by any means exceed in the Humour of Bravery: For our *Clothes* should rather humble, than puff us up, being always the visible *Ensins* of our Sin and Slavery; nor shall any Man be esteemed for this *sort of Extravagance*, but by Fools and Wantons.

Seventhly, I shall but add one *Consideration* more, and that will be of general use and necessary importance, in the prudent, moderate, patient, peaceable and christian Conduct of your whole life; which will render your Conversation pleasant and profitable to your self, and acceptable to all vertuous and good Men. And this will be the discreet and conscientious Management of all your *Thoughts, Words and Actions*. And,

First, For the government of your *Thoughts*. Now (Sir,) if you be careful and reserved, so as not (willingly) to conceive or foster an evil *Thought*,
you'l

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you'll then be afraid to *speak*, or *act* any thing contrary to your own Reason and Conscience. And to this End *think* often (as before) of the *quatuor Novissima*, Death and Judgment, Heaven and Hell; which thro the assistance of God's Grace, may keep all the sinful ExcurSIONS of your Thoughts under so much restraint, as you'll not readily and willingly conceive any thing that shall be either sinful or irregular. And this will be an excellent Disposition.

Secondly, For the Government of the *Tongue*, which should be always kept under a strict guard: For *Solomon* says, That Life and Death are in the power of it. And *Euripides* truly affirms, That every licentious and unbridled *Tongue* shall in the end find it self unfortunate: For we see by daily experience, that all *Quarrels*, *Mischief*, *Hatred*, &c. and *Destruction*, ariseth from unadvised *Speech*; and in much *Talking* there are many *Errours*, from which your *Enemies* will take the most dangerous Advantage. Besides, all *scurrilous*, *frothy*, *profane*, *idle*, *uncharitable*, *filthy*,

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and wanton *Communication*, is not only sinful and impertinent, but altogether unbecoming a Gentleman; whose Example is usually a Pattern to others, and for whose sins they must be accountable (if they be Patterns of wickedness) as well as their own.

Set a watch then always before the doors of your Lips, that no vain *Communication* proceed out of your Mouth; and pray earnestly unto God, that he would so sanctifie your Speech, that Truth, Integrity and Innocence, may be the Rule and Standard of all your *Discourse*. And as it will be very happy for you if you observe these Rules, so 'twill be as necessary to avoid the *Conversation* of those whose *Tongues* are profane and licentious. Do not by any means listen to, nor give the least Encouragement to *Whisperers*, *Tale-bearers*, and *inquisitive Persons*, who busie themselves with the Affairs of other Men, that creep into Houses as *Spies*, to hear and learn *News*, which concerns them not: For I have always observed them to be base and unworthy;

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thy ; few of them thrive and prosper, nor shall they ever be respected amongst worthy and wise Men. But,

Thirdly, Be circumspect and prudent in the Management of all your *Actions*. Set your self against all Sins in general, and every one in particular, but especially, against those whereunto your Temper and Disposition are the most inclined ; for these will require the greatest Diligence and Endeavour to overcome and subdue them. Do not indulge your self in any one Lust, neither commit the least sin with delight and approbation ; because, even those which we think are the smallest, will prove Decoy's and Incentives to greater ; vain and sinful *Thoughts* proceeding to *Words*, and *Words* to *Deeds* : So that in this *Progress* of *Wickedness*, a Man knows not where to stop, till he has plunged himself into the most dangerous and irreparable *Mischiefs*.

And then on the other hand, for your *Positive Duties* ; you should always propose God's Glory, the happiness of your self and others, as the *End*, and his in-

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fallible Word and the Dictates of sober Reason, as the Rule and Standard to govern all your Affairs by: For without this, your best *Endeavours* will prove either unprofitable or sinful. Whereas, if you observe this *Method*, and your *Intentions* be *sincere*, tho you fail in many Instances of Duty, and unwillingly fall into some *Sins* and *Errors*, yet God will be gracious in not imputing them, and pass Judgment upon you according to the general Frame and Tendency of your Life, if you do not wilfully and wickedly *continue* in any *known Sin*, or the *neglect* of any *known Duty*.

'Tis observable hence, what Obligations you lie under, to avoid the most accursed and tempting Company of profane *Swearers*, gluttonous *Persons*, *Wine-Bibbers*, unchast *Men* and *Women*, &c. I have singled out those *Vices* (on purpose) which are most incident to *Youth*, and given you the most seasonable *Advice* I can think of, to vanquish and overcome them. Reject therefore every Temptation to sin and wickedness in the first Assault, and the Conquest

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Conquest will be easie and certain. Lament and deplore your past Failings, and humbly beg the assistance of God's Grace and Spirit, that you may be more watchful over your self and ways for the future. Now the best and most certain Means to avoid *greater Sins*, is to make Conscience of the *less*: (For the *least Sin* is damnable in the sight of God); and when the work of Regeneration is wrought in you, beware of Relapsing; consider the dangers of habitual Sin and Apostasie from Grace, and exert all your Endeavours to live in the exercise of a Conscience void of offence both towards God and Man: For so the whole Time of your short aboad in this World, will be pleasant and comfortable, and your Death happy.

There are some other little things I desire to note to you before I leave this *Point*. And,

First, Beware of *Swimming*, which you'll probably be allured to in those *Low Countries*, the most being dexterous in that Art: For tho it may save a Mans Life in case of necessity, yet a

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vain Curiosity herein may expose you to the greatest Dangers and Hazards. Therefore if you should attempt it for your Pleasure, exceed not your own Depth; and in seeking to save another, have a care you drown not your *self*.

Secondly, Your *Gesture and Deportment* should neither be light, nor insolent, nor wanton: For the Life and Soul of true Honour, is in generous Qualities, and a modest and affable *Carriage*; but yet with a comely regard to your self, and such as becomes a *Gentleman*, whose Mind is furnished with worthy and generous Spirits. But in this *Point* (as in his abstinence from the *Vices*, and practice of all the *Vertues* hitherto recommended,) you have an admirable Pattern in your dear and worthy *Father*, almost beyond Example; whose temper and sweetness of Disposition has deservedly recommended him to the Favour, and made him honourable and respected amongst all Persons of all Ranks and Conditions. Yet be careful to avoid the other *Extreme* of affected *Easiness* or *Compliance*,
lest

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lest your good Disposition should be imposed upon by others *Deceit*, and your own too much *Credulity*: For too much *Familiarity* and *Fawning* is always rewarded either with *Flattery* or *Contempt*.

Thirdly, What concerns your *Bodily Deportment*, *Wrestling*, *Fencing*, and other Feats of *Arms* and *Military Skill*; and how far all or any of these are expedient or necessary to be understood or practised, I must leave to your self, and better Judgments, for Advice and Direction; for these are not my *Province*.

What other *Vertues* or *Vices* may occur in your Conversation with others, (which my designed Brevity and the Occasion I write upon, have persuaded me to omit,) you should note and observe them, and make that use of them, at least to improve and correct your own: For what you dislike or admire in others, study and endeavour to avoid the Evil, and strive to imitate what is vertuous and commendable. And when you have seriously consider'd
all

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all those several *Rules* and *Arguments*, which under this *Head* do concern your *Manners* and *Department*; you'll be pleas'd to go one step farther to the last Branch of this faithful and friendly *Advice*, which will have a more peculiar Respect to your *Religion*.

The End of the Second Part.

ADVICE
TO A
YOUNG GENTLEMAN
Of an Honourable
FAMILY
Now in His
TRAVELS
Beyond the SEA'S, &c.

PART III.
Of RELIGION.

THE Business of *Religion* is the
grand Concernment that all of
us are sent into the World to mind;
and

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and our eternal *Happiness* or *Misery* depends on the right *knowing* and *acknowledging* of *God*, or *mistakes* about it. We had need therefore be very accurate in the choice of that *Religion* we intend to live and die in, and venture our eternal Salvation upon.

Now, there are many *Opinions* in the World concerning *Religion*; and we may be easily imposed on and deluded, if we make not a prudent and wise *Choice*. I shall not trouble you with an account of *Heathenism*, *Mahometanism*, and *Judaism*: For these are all *false Religions*, and contrary to the whole *scope* and *design* of the *Gospel*; which being without the Lines of Christian Communication, we leave 'em to themselves and the righteous Judgment of God. We *Christians* know no other way to Salvation but *One*, and that's by *Faith* in *Christ Jesus*; and therefore we think our selves obliged to believe the *Principles* of *Christianity* with all our *Hearts*, and *live* according to them: For there's no other name under Heaven whereby we can expect or
hope

hope for Salvation, but the Name of our Lord *Jesus Christ*, Acts 4. 12.

Yet there are many *Differences*, not only *Circumstantial* but *Fundamental*, even amongst those that are called *Christians*, which disturb the *Peace* of the *Church*, and ruine the *Souls* of many private *Persons*, as will appear more fully afterwards. But 'tis more immediately my Design to recommend to you, and inforce the *Belief* and *Practice* of the truly *Primitive* and *Reformed Religion*, as now solemnly and publickly profess'd, and by *Law* establish'd in the *Church of England*.

I have not the least cause to doubt or suspect, but that your *Parents* did seriously weigh and consider (when they sent you abroad,) the *Minority* of your *Age* and *Judgment*; which (yet) without your own extraordinary care and caution, may hurry you unawares into the peril of *Miscarriage*. For alas! how many young *Gentlemen* have lost their *Hopes* and themselves in *Foreign Adventures*, and return'd home as empty of *Grace* and other vertuous *Accomplishments*,

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ments, as full of Words, Vanity, and other vitious Habits and Inclinations? Now (Sir,) if you should unhappily *Miscarry*, which the Lord of his great Mercy prevent; as it would be the greatest *mischief* to your *self*; so not only your *Parents* hopes of your *Youth*, but the Staff and Comfort of their *Age* will lie a bleeding, to their unexpressible *Grief* and *Sorrow*.

These *Considerations* have very much affected me, which I took the freedom to mention to some of your Friends, when I first heard of their Design of sending you beyond *Sea*; and upon more due and serious deliberation, do now with more confidence (yet humbly) communicate my Thoughts to you upon these *Subjects*: For I am very well assured, (that considering me as a *Divine* and *True Friend*;) I shall not incur the least *suspicion* of being (herein) too bold or presumptuous; and will think my self sufficiently apaid, if thro God's Blessing, I may be an happy Instrument in doing the least good to your *Soul*. I know it would be the greatest Happi-
ness

ness to your *self*, as well as a Comfort to all your *Friends*, if you be persuaded by any *means* to fall in love with *Religion* betimes, and remember your *Creator in the Days of your Youth*, Eccles. 12. 1. This has been for many Ages the glory and support of your Family, which has been always eminent for Religion and Loyalty; nor could there ever be less Danger of a degenerate Heir, (not to flatter you Sir, nor puff you up,) nor greater Hopes of its establishment to future Generations.

But before we come to the Point, give me leave to note to you (for your greater Security,) That you'll be in danger of meeting with many *Brokers of Villany*, whose Trade and Business it is to pervert, and do live upon the Spoils and Ruins of *Young Gentlemen*; insomuch that scarce any Person of your Quality can travel into *Foreign Parts*, but he shall be mightily caress'd, and treated with so much respect and civility, as if it were a pleasure to be seduced. We know very well what *Stratagems* are used by some Men, to under-

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undermine the sacred *Foundations* of the *Doctrin* and *Worship* of the *Church* of *England*; insomuch that (before his *Majesties Declaration of Indulgence*) neither *Laws* nor *Penalties* could restrain them. What then will they not dare to attempt within their own *Territories* and *Jurisdctions*, especially when they meet with *Persons* of *Temper* and *Quality*, who are inclin'd and dispos'd (as you are) to *Religion*? And seeing also they have not only free scope and priviledge, but encouragement to seduce; so, that 'tis next to impossible not to be assaulted (at least) by their close and cunning *Insinuations*.

There have been, alas! too many perverted already; the loss of whom joyned with the *Churches*, we have sufficient cause to lament: And indeed 'tis a great wonder we have lost no more, (and let us praise God for it,) considering the importunate *Methods* and *Plausibleness* of our *Adversaries*, on the right hand and on the left; who like those infected with the *Plague*, have always an itching desire of tainting others.

others. Wherefore none can blame the Clergy of the *Church of England*, if we be as zealous for Truth, as our Adversaries of Falshood; which Argument alone might be a sufficient *Apology* for this Undertaking.

I have read (Sir) of some *Countries* (I wish your Curiosity may not carry you thither) whose chief Vertues (modestly speaking,) do very much border either on Impiety or Superstition; and yet those very Places (as *Travellers* observe,) which are most worth seeing, are of all others the most contagious. Now 'tis no small difficulty for a Young Gentleman to be chaste and vertuous in the midst of *Sodom*, and few have travell'd thither, however they may please themselves with variety of *Objects*, and returned home without some dangerous Tincture, either of Sin and Wickedness, or Schism and Sedition.

Thus I have noted in general, what *Temptations* and *Hazards* you are exposed to amongst *Foreigners*; and the greatest of all is, the danger of being corrupted and contaminated in your

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Religion and Manners : And 'tis certain, tho your *Tutors* be never so careful, yet much must be left to your own Temper and Inclination, how to sever Good from Evil: For there's no Man proves Factious, Superstitious, or extreamly Wicked on a sudden, but thro several Declinations, falls by degrees from Vertue and Religion. Seeing then so many Temptations and Snares may await you in every Place where you come, (which no Mans Prudence can foresee,) and your own Heart prove deceitful and forward to betray you : Therefore I beseech you, be constantly upon your Guard; and if your *Tutors* should either be negligent or perfidious, (as many have been in the like Trust, and I could name some of them,) yet thro the Assistance of God's Grace, you may secure your *Religion* and *Conscience* inviolable.

But for the further prevention of their *Machinations*, who lie in wait to deceive, and your Establishment and Confirmation in the Religion of the *Church of England*, I offer these Three following *Particulars* to your serious and impartial *Consideration*. And, First,

First, I shall give you a true (tho short) Account of the Constitution of the Church of *England*, both as to her Doctrin and Worship, or Discipline; which I hope may for ever oblige you to continue in her *Communion*.

Secondly, We shall enquire a little into the Principles and Practices of the *Romish Church and Religion*, wherein they chiefly differ from *Us*: A Religion of all others (within the Pail of the Christian Church,) the most pleasing and delightful to Flesh and Blood: A Religion which no Man scarce can comply with; especially if he has been bred up in the Church of *England*, but must offer violence to his own Reason and Conscience, if he pretends to either.

Thirdly, We shall consider the *Pretensions, Reasons and Arguments*, which our Brethren of the *Non-conformity* have urged in their own Defence, to palliate their *Separation* from our *Communion*, and seduce others: By all which, I hope 'twill evidently appear, that there cannot be the least colour of Reason, nor any thing like Argument to tempt, much

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less to persuade you, or any other Person of Parts and Education, (who is not blinded with Passion, Interest or Prejudice,) to separate from the most truly Orthodox, and best constituted Church in the whole World; I mean the Church of *England*. Of all these severally. And,

First, Of the *Religion* of our Church, both as to its *Doctrin* and *Worship*, or *Discipline*. And First, Concerning her *Doctrin*: Wherein 'tis most plain and evident, That we have a clear Profession of all *Fundamental Truths* and *Duties*, both to *God* and *Man*, in our *Creeeds*, *Commandments*, *Lords Prayer*, and the *Doctrin* of the *Two Sacraments*; which every Orthodox and Believing Christian in the whole World, will readily subscribe, and say *Amen* to.

Our *Sabbaths* are duly observed and kept, with the greatest Reverence and Solemnity. God's *Holy Word* is purely and faithfully preach'd; his *Sacraments* duly administred, according to our Blessed Saviours own Institution. We worship *God*, viz. the *One Divine Essence*, and *Trinity* of *Persons*, in Spirit
and

and Truth; in and thro' Christ, without the Mediation of Saints and Angels. We hope for, and believe the *Remission* of *Sins*, and *Salvation* of our *Souls* and *Bodies*, by the Merits of *Christ* alone, thro' the Mercies of *God*, and upon the condition of a sincere and unfeigned *Repentance*: Which *Repentance* in the Judgment of our *Church*, implies a true *Sight* and *Confession* of, hearty *Sorrow* for, and the *hatred* and *forsaking* of all our former *Sins*; with a *stedfast Resolution* never to return to them again, with any *consent*, *delight* or *approbation*, and the use of all possible *Endeavours* to put these *Resolutions* in practice, even to our *Lives End*: So, that if we shall at any time fall into the commission of the least *Sin*, or the neglect of any *Duty*, either wilfully, or by infirmity and surprize; we do again seriously and solemnly renew our *Repentance*, and are never at peace with our Selves and in our Consciences, till we be again reconciled unto *God*, or our Neighbour, whom we have offended. And this we do as well after as before our Conver-

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sion; not daring to continue in any *one sin unrepented of, unreformed.*

When we have thus renounced and abandon'd *Sin, the World, and the Devil,* as our deadly *Enemies,* we think our selves further oblig'd to magnifie and adorn our *Profession,* by the *Works and Fruits of Piety and true Holiness, Justice and Charity, Purity and Sobriety,* Tit. 2. 12. and to perform all and every one of these *Duties* both to God and Man, without *Partiality,* without *Hypocrisie.* This is a short *Specimen* of the *Doctrin and Fundamentals* of our *Religion,* which in all and every *particular* are warranted and recommended to Us by God's infallible *Word,* and the concurrent *Suffrages and Confessions* of all the *Churches of Christ,* in the *Primitive and Purest Ages* of the *Gospel.* And as the *Doctrin* of our *Church* is *Sound and Orthodox,* so,

Secondly, Our *Worship and Discipline* is truly *Antient and Apostolical:* For there's not one single *Passage* in our *Liturgy and Church Service,* and *Circumstantials of Worship* (our most rigid *Adversaries*

versaries being Judges,) that is either *Anti-Scriptural* or *Sinful*, but do all very much conduce to *Decency, Order, Uniformity*, and the *Edification* of its *Members*: All which, I could easily make appear to you by an Induction of Particulars; insomuch that there's not one *National Church* under the Cope of Heaven, that's more *Orthodox* than Ours, in Her whole *Worship* and *Politie*. Consult and examine our *Liturgy, Articles, Homilies, Canons* and *Constitutions, Ceremonies, &c.* and there you'll find a truly *Primitive* and *Apostolical Spirit* in the disposition of the several *Parts*, for the Honour and Glory of God, and Advancement of His true Religion and Worship amongst Us.

And for a further Testimony hereof, and your own particular Satisfaction, read (when you can have the convenience of those Books, and leisure to read 'em,) *Hookers Ecclesiastical Politie*, *Dr. Comber's* large Volume on our *Church Liturgy*, and *Dr. Falkner's Libertas Ecclesiastica*; which *Triumvirate* are sufficiently able to answer all the Doubts and

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and *Scruples* of any unbiaſt and unprejudiced *Reader*. Beſides, I can give you a *Catalogue* of ſuch *Books*, when you pleaſe to command it, as have treated ſo learnedly, judiciously and convincingly of the *Religion of the Church of England*, in all the *Points of Faith, Worſhip and Diſcipline*, as will furniſh you with ſuch *Reaſons and Arguments*, as neither *Papiſt* nor *Phanatick* were ever yet able to answer.

Let your *Religion* then, and that *Church* into which you were admitted and initiated by *Baptiſm*, and in whoſe *Communion* you have been hitherto educated, be as dear to you as your *Eſtate and Life*. Remit nothing of your *Love and Affection, Zeal and Courage*, to defend it, when you are thereunto lawfully called: For the *Doctrin and Worſhip* of our *Church* has been tranſmitted to Us by our pious *Anceſtors*, with all the *Sanctions* both of *divine and humane Authority*; and as ſure as there is a God, the *Religion* which you profeſs came down from *Heaven*: For the everlaſting *Prince of Peace* has conſign'd and confirm'd

confirm'd it to Us, by the Effusion of his own precious *Blood*, and the Suffrage of many *Saints* and *Martyrs* in this Kingdom; so that you have not the least reason to scruple your *Compliance* with, and *Conformity* to it.

If therefore an *Angel*, or *Devil*, or any ill *Men*, should at any time suggest the contrary to you, have no *Communi- cation* with him, but reject him as an utter Enemy and Impostor. And when you have more leisure, opportunity and experience, your *Curiosity* may lead you to read over and consider the *Canons* and *Constitutions* of the *Greek* and *Latin Churches*; wherein you'll find the true *State of Things* and *Times*, the *Begin- nings*, *Proceedings*, *Increases*, *Encounters*, *Tieldings*, and *Restaurations* of the *Gos- pel*; and what the *Primitive Fathers* did and suffer'd for the propagation of the *Christian Religion* and the interest of the *Church*: And herein you'll also see the *Conformity* of our *Church of Eng- land Men*, since the beginning of the *Re- formation*, to the *Primitive Pattern*. And when you have thus made some consider-

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considerable *Progress* in inquiring into the *Fundamentals* and *Superstructures* of our *Religion*, you'll be better able to judge of the *Opinions* and *Errors* of those that differ from Us. But till you have more time and convenience to inform your *self* as to the *Particulars*, I shall present you,

Secondly, With a true and brief Account of *Popery*, or the *Doctrin* and *Practises* of the *Church* of *Rome*, as to those *Particulars* wherein they differ from the *Church* of *England*: For which cause, we are forced to *separate* from them, since we cannot communicate with them without sin; nor have we departed further from 'em, than they have departed from Themselves, and the Truth.

Now for Method's sake, we shall consider also, First, The *Principles* or *Doctrin*; And, Secondly, The *Practises* of the pretended *Catholicks* of the *Romish Church*: Whereby 'twill evidently appear, that *Popery* (if rightly understood,) is no such beautiful and charming Object, as to allure any Man of *Reason* and

Con-

Conscience to fall in love with it. And,

First, For the *Principles of Popery*; and we are obliged to call them so, because they are so esteem'd and accounted by their own *Church*: For since their *Council of Trent*, no Man can properly be admitted into the *Romish Communion* (however in *Popish Countries*) but shall be censured and condemned as a damn'd *Heretick*, unless he believes as followeth, viz.

'That a Mortal Man, as the *Pope* in
'*Cathedra*, (or as some say, with his
'*Council of Cardinals*) is infallible, knows
'all things, and can err in nothing; that
'he directs, informs, animates, and com-
'mands both in *Earth* and *Purgatory*;
'expounds *Scripture*, forgives *Sins*, ca-
'nonizeth *Saints*, creates new *Articles*
'of *Faith*; and in all these, (and many
'other of the same Stamp and Chara-
'cter) is as absolute and infallible as his
'*Maker*. [But they are not yet agreed
amongst themselves where to fix this
Infallible Judgment, whether in the
Pope alone, or *Council*, or the *Pope* and
his *Council*; and therefore their *Church*
and

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and *Pope*, for any thing they have yet prov'd or determin'd, are erroneous and fallible in the first Principle of their *New Creed*, and monstrous Doctrin of *Infallibility*.]

‘That the *Pope* is the *Supreme Head*,
 ‘and *Christ*’s chief *Vicar* in, and has an
 ‘Unlimited *Jurisdiction* over the whole
 ‘*Catholick Church*; that he has power to
 ‘dispense with the *Laws* of *God*, and can
 ‘set up *Laws* of his own devising. which
 ‘obliges all Men’s Consciences to pay
 ‘him the Tribute of Fealty & Obedience,
 ‘as will more fully appear afterwards.
 [This is a grand Usurpation upon the
 Rights and Priviledges of Kings, Empe-
 rours, and all other Christian Bishops;
 two parts of Christendom having reject-
 ed his Authority, and that upon most
 reasonable and just grounds: For the
Jurisdiction of the *Bishops* of *Rome*, was
 limited for the five first *Centuries* to the
Suburbian Regions, and had only a
Primacy of Order, not *Jurisdiction* over
 his *Fellow Bishops*. See *Hammond’s*
Fundament. Dr. *Barrow* upon the *Supremacy*;
 and Dr. *Fulwood’s Roma ruit*.
 Which

Which Usurpation do's also directly overthrow *Christ's* Kingly Office.]

'That the *Bread* and
'*Wine* in the *Eucharist*, is
'transubstantiated into
'the real *Body* and *Blood*
'of *Christ*, which was sacrificed for our
'Sins upon the Cross at *Hierusalem*; the
'Colour and other accidental Qualities
'of the Elements only remaining with-
'out their Substance. [This violates
the Truth of *Christ's* Human Nature,
which themselves do confess, is in Hea-
ven; and yet according to their *Hypo-*
thesis, must be in a thousand places on
Earth at the same time; contradicts
the holy Scripture, Man's best Reason,
common Sense, and the Nature and De-
sign of the *Sacrament* of *Christ's* holy
Supper.]

Council of Trent.
Sess. 13. Chap. 1.
Canon 1.

'That there is no
'real difference between
'*Christ* on the Cross, and
'*Christ* in the *Mass*; it
'is the very same in both, only differing
'in the *Reason* of *Offering*: For on the
'Cross he offer'd himself immediatly, in
'the

Lib. 6. p. 465.
Hist. Council
Trent.

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‘ the *Mass* he offers himself by the Ministry of his *Under-Priests*. [Which *Doctrin* of the *Popish Mass*, is one of the greatest *Idols* that ever was invented in the World: For a piece of *Bread* is made the *Saviour* of *Mankind*, and a proper *Sacrifice* for the pardoning all *Sin*; is worshiped as *God*, and of singular benefit not only for the *Living* but the *Dead*: And this they are bound to believe, tho the *Apostle* has told them in exprefs terms, That there remains no more *Sacrifice* for *Sins*, because *Christ* once appear’d to put away *sin* by the *Sacrifice* of himself, *Heb. 9. 26.*]

Council of Trent,
Sess. 6. Chap. 16.
Canon 3.

‘ That *Good Works* are
‘ meritorious of *Grace*
‘ and eternal *Life*; which
‘ are not so much given
‘ of *God* freely and out of liberality, as
‘ out of debt. [Which *Doctrin* destroys
Justification by *Faith*, and the *Merits* of
Christ Jesus; who came down from
Heaven on purpose to redeem us from
all *Iniquity*, and tells us, when we have
done the best we can, we are unprofitable
Servants, deserving nothing but
Hell

Hell and Damnation every hour.]

‘ That there’s a certain

‘ place call’d *Purgatory*,

*Decret. Council
Flor. about 200
Years ago.*

‘ wherein, as in a Prison,

‘ Souls are purged after

‘ this Life, that were not fully purged

‘ here; to the intent they may enter pure

‘ into Heaven. [Which *Article* of their
New Creed, destroys the *Satisfaction* of
Christ, and his meritorious *Intercession*
with the *Father* for *Us*; makes good
Men afraid to die, being a terrible thing
(as their *Priests* represent it,) to enter
into *Purgatory*; and bad Men less care-
ful to prepare for Death, because a great
part of their business may be done by
other hands when they are gone.]

‘ That, if any say, that

‘ the *Clergy* who have re-

*Council of
Trent. Sess. 8.
Canon 9.*

‘ ceived *Holy Orders*, or

‘ *Regulars* who have so-

‘ solemnly professed *Chastity*, may contract

‘ *Marriage*; and that such *Contract* (not-

‘ withstanding the *Ecclesiastical Law*, and

‘ their own *Vow*,) is valid; and that the

‘ contrary Assertion is no other than to

‘ condemn *Marriage*; and that all (al-

‘ tho

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‘tho they have vowed *Chastity*,) may
 ‘contract Marriage, that do find they
 ‘have not the Gift of Continency; let
 ‘him be accursed: Forasmuch as God
 ‘will not deny this Gift to those who
 ‘rightly seek it, neither will he suffer Us
 ‘to be tempted above what we are able.

[Now this Doctrin is expressly contrary
 to the Word of God, which saith, That
Marriage is honourable in all, &c. Heb.
13. 4. See also, *1 Cor. 9. 5. Tit. 1. 6.*
1 Tim. 3, 2, 4, 5, 11, 12. 1 Cor. 7. 1, 2,
8, 9. Besides, the Prohibition of *Priests*
Marriage, has been the cause of much
 Lewdness and Villany, as Adultery, For-
 nication, Incest, Sodomy, Murder, &c.

‘That the *Saints* reign-
Council of Trent. ‘ing with *Christ*, and of-
Seff. 9. ‘fering up their *Prayers*

‘for *Men*, it is good and profitable hum-
 ‘bly to *invoke* them; and that we may
 ‘obtain Benefits of *God*, thro his Son
 ‘*Jesus Christ* our Lord, who is our only
 ‘Redeemer and Saviour to have recourse
 ‘to their *Prayers*, Aid and Assist-
 ‘ance, &c. [This Doctrin has no Foun-
 dation in, nor Warrant from *God’s*

Word:

Word: For there's not one Precept nor Example of praying to *Saints* in the whole *Bible*, nor Promise that such *Prayers* shall be heard and accepted; but the contrary is every where evident. Besides, this *Practice* is irrational and absurd: For the *Saints* (and *Angels*) are neither *omnipresent* nor *omnipercipient*; and therefore they cannot hear Us. And they do also solemnly *in-vocate* and *worship* many of their *reputed Saints*, whose *Saintship*, nay, whose *Existence* (says one of their own celebrated Authors,) is very questionable.]

Cassand. de Merit. & Intercess. Sanct.

Not to trouble you with Citations at large, there are several other known and received *Doctrins* of their Church, which bear the same *Impression* and *Character*; but those I have mention'd already being the most considerable, the rest will either stand or fall by 'em. Yet their *Doctrin* of *Oral Tradition* (which I had almost omitted,) deserves its place amongst the rest: For this vilifies the Holy Scripture, destroys its Authority

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and Sufficiency, by a certain Dependance upon the Church; whereby they make our Saviour's *Prophetical Office* a meer *Nullity*, in saying no less, than that He has not sufficiently reveal'd the *Will* of *God* to the *Sons of Men*, but all the World must be beholden to the *Church of Rome* for their *Oral Tradition*. In a word, all their Pardons, Confessions, Indulgences, Satisfactions, Merits, &c. do expressly contradict the great End and Design of our Saviours *Incarnation*, and set up the *Pope* and *Priests* in his stead.

These are the *New Articles* of *Pope-ry*, which (as incredible and absurd as they are) the Subjects of that Communion are bound to believe, under the pain and peril of the *Pope's Anathema*. And indeed, they are all *New*, (you may see the Original of 'em in *Dr. Comber's Advice to the Roman Catholics*) and wholly unknown to the Old Church of *Rome*, in her Primitive and Gospel Purity: For these Errors and Delusions seem to have been contrived on purpose, for the Support and Maintenance of the Pride and Covetousness of

of

of the *Bishop of Rome* and his *Clergy*, as well as the Advancement of the *State-liness* and *Grandeur* of their *Church*.

I could easily make it appear to you in all the *Particulars*, that there's not one of these *Articles* that has any Foundation in Scripture or Primitive Antiquity, but are contrary to both, and do undermine and overthrow almost all the *Articles* of our Christian Faith. But what I have said already concerning these *Doctrins*, may be a sufficient caution to you not to venture your eternal Salvation upon such a Bottom, lest you communicate with them in their Plagues, *Rev.* 18. 4. I have taken some pains to digest the whole *Body of Popish Controversie* into Order and Method, for the satisfaction of my Self and Friends, (which I thought of necessary use at this time.) There are other excellent Authors which may be more valuable, but you may command this if you please; 'tis not very large, yet *Methodical*. But to return: As the *Doctrin* and *Principles* of the *Church of Rome*, (in those Instances wherein they differ

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from Us) are heterodox, absurd and erroneous; so,

Secondly, Their *Practices* are the natural and genuin Results and Consequences of such *Principles*. Not to mention their private and personal *Immoralities*, which may consist well enough with that *Religion*, especially considering the *Liberty* and *Indulgence* allowed them, (which do more professedly belong to those of that Communion than any other,) we shall consider their *Practices* as *Popish*, which are warranted to them by the *Examples* and *Sanctions* of their *Superiours*. And of this Rank are,

Their Worshipping of *Images*, *Relicks*, *Crosses*, *Angels*, *Saints*, and particularly the Virgin *Mary*; all which are a most direct Violation of the *Second Commandment*; and therefore they leave it out of all their *Catechisms*, *Manuals*, *Mass-Books*, &c. lest it should rise up in Judgment against them; which *Practices* are also contrary to the whole *Word of God*, and the *Doctrin* both of the *Old* and *New Testaments*.

Such

Such also are their Dealings with the *Laity*, who rob them of the *Bread of Life*, in denying them the reading of the *Holy Scriptures*, the *Cup* in the *Sacrament*, and in commanding the whole *Worship* of *God* to be celebrated and perform'd in an unknown *Tongue*; which few of their *Laity*, and perhaps some of their *Priests* do not understand. Tho they cannot but know that our blessed Saviour has expressly commanded, that all (indefinitely) both *Priests* and *People*, should search the *Scriptures*, drink of that holy *Cup*, and pray with the *Spirit*, and pray with the *Understanding* also: Which no Person can in their *Communion*, unless he understands *Latin* well, and the strange *Mumblings* of their *Priests*; who being generally too ignorant themselves, are afraid that the *People* should know it. *O horrendum Nefas!* that such *Practices* as these should be so much as tolerated by those that are call'd *Christians*. And yet there are still others as bad, or worse than the former, viz.

Their *Spiritual Tyranny*, in exacting
a blind

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a blind *Obedience* in *Matters of Faith*; their innumerable *Ceremonies* and *Superstitions*, which almost swallow up the whole Substance of *Religion*; their notorious *Schism* (many degrees worse than that of the *Donatists* and *Novatians*,) in *separating* from all other *Churches*, far more Pure and Orthodox than themselves; and yet, because they cannot be the *Pope's Subjects*, therefore they shall be none of *Christ's*.

To say nothing of their *School Points* and *Casuistical Divinity*, 'tis evident that their whole *Religion* is only the bare shadow and outsidess of *Christianity*, and meer *Pageantry* and *Formality of Devotion*: For alas! their poor simple and ignorant *Laity*, say, hear, and do they know not what, and return from their *Churches* as void of *Instruction*, and *Christian Admonition* and *Edification*, as when they went; and yet for all this, (which is the highest aggravation of their Sin and Misery,) they are obliged to believe, that this their blind *Devotion* is not only *acceptable* but *meritorious*. Besides, how many

ny notorious and damnable *Sins* pass for *Venial*, and how easily are they atton'd for? Insomuch that a few *Drops* of *Holy Water*, and *Cross* upon their *Breasts* or *Foreheads*, will thoroughly wash off the *Stain*, (according to their groundless *Apprehensions*,) and expiate the guilt of all their heinous and crying *Sins*. Their notorious *Equivocations* have scarce left any room for *Truth*, whereby they deceive others, and offer violence to their own *Consciences*. But tho poor ignorant and unwary *Souls* may be imposed upon and deluded, yet it cannot be so with an All-seeing *God*; who will one day convince all *Men*, and expose their Sophistical *Villanies* and *Reservations* to the open and publick view both of *Men* and *Angels*.

Now this *Liberty* and *Indulgence* of theirs is so pleasing and acceptable to sensual and carnal *Men*, that 'tis no great wonder that they gain so many *Profelytes* to their *Party*, as some do presumptuously and vainly boast. But then if we give our selves the trouble

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to enquire what sort of Persons they are whom they have perverted; we shall find, that many of 'em are silly Women and Men notoriously debauched, or ignorant, or of mercenary Spirits, who expect *Preferment* in that Way. And therefore we have no great cause to regret the loss of them; and if our number be less, yet we are not the worse: For if all our Licentious *Hypocrites* and *Malefactors*, who are not worthy to live in the World, should go over to their Communion, we shall have no great cause to complain.

But alas! these erroneous *Principles* and worse *Practices* of the *Papists*, who being the more intelligent and judicious sort of that Communion, cannot be so much the error and mistake of their Judgments, as the perverseness of their Wills: And tho a simple and ignorant *Popeling*, who lies under such Temptations and Obligations, (as before,) may be saved; yet I am afraid, the more Learned and Discreet having made Shipwrack of Faith and a good Conscience, are in a very dangerous State,

State, if they live and die according to those corrupt Principles; because they are in the number of those damnable *Heresies* the *Scripture* speaks of.

What I have already offer'd, are *Truths* as clear as the Sun; nor can any thing in the World be more *demonstrative* to a *Person* thoroughly acquainted with the *Principles* and *Practices* of *Popery*. And yet for all this, 'tis a thousand to one you'll meet with some bold and cunning *Sophisters*, who'll tell you a great many plausible *Stories*, and endeavour to elude the most clear and convincing *Reasons*, which can be urg'd against them; whereby they do strangely impose upon, and many times entrap poor ignorant and unwary *Souls*. To instance in some *Particulars*: And,

First, A *Catholick* (say they,) so living and dying, even by the Confession of the *Protestants* themselves, may be saved. [Which is a confessed Argument of our *Charity* and *Moderation*.]

Secondly, That the *One Church* of *Christ* is more likely to be found in all
the

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World, than in a Corner. [As if there were no true Church in the World, but theirs.]

Thirdly, In all Ages than of later Years. [Not considering that we had a Christian Church in *England*, before ever *Papery* was known in the World.]

Fourthly, That this *One Church* is rather to be found in *Unity*, than in *Division*. [Which we could easily recriminate and retort upon themselves: For there are more and greater *Schisms* and *Divisions* in the Church of *Rome*, than in any other *Christian Church* whatsoever.]

Fifthly, That they have a *Succession* of *Bishops*, *Priests* and *Deacons*, from the Days of the *Apostles* downward: [So have we, as is fully evident from all our Antient and Authentick *Records*. See Bishop *Bambal's* Account of the *Schism* of the Church of *Rome*. And they have quite forgotten that there were three *Popes*, or *Bishops* of *Rome*, at the same time: What then became of their uninterrupted *Succession*?

Sixthly,

Sixthly, That the *Bishop of Rome* is the *Supreme Head* of the *Church Universal*, and *Christs Vicar* in extraordinary upon *Earth*. [Which spurious *Title* and *Usurpation*, (as we noted before,) is rejected by at least two parts of the *Catholick Church* at this day, and disliked by some *National Churches* (as 'tis supposed) of their own *Communion*; who are inclinable enough (if they knew but how) to cast off that *Papal* and *Tyrannical Yoke*.]

Seventhly, That the *Church of England* is only a *Branch* lopt off, or a *Rag* torn from the *Coat*, and that we had no *Church* nor *Religion* before *Luther*. [This is a most gross and manifest *Untruth*: For we had a *Christian Church* in *England* before ever *St. Peter* came at *Rome*, founded by *Joseph of Arimathea*, and flourished under King *Lucius*, the first *Christian Monarch* in the *World*. And we know very well by what *Usurpations* and *Encroachments*, and the time when *Popery* first got footing in *England*; that *Augustin the Monk*, caused some hundreds of that *Order* to be slain

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at *Bangor*, to make way for it : And 'tis further evident by what Means and Methods the *Bishops* of *Rome* did work upon the Weaknesses and Credulity of some, and the Necessities of others of our *Christian Princes*, not having the Power, or Courage, or Resolution, to cast off the *Popes Supremacy*, till the Reign of *Henry the Eighth*, King of *England*: A Person whose *Temper* and *Affairs* (let our *Adversaries* bespatter him as they please,) made him a fit *Instrument* to begin the *Reformation* ; which thro' God's *Providence*, and the prudent and religious Conduct of his *Successors*, has been happily carried on and perfected ; which we hope thro' the Favour and Protection of his Sacred Majesty who now Reigns, may be continued a Blessing to *Us* and our *Posterity*.]

Hence therefore 'twill appear to you, That these are all thred-bare and stale *Evasions* and *Subterfuges*, to colour and palliate their groundless and unreasonable Pretences to *Antiquity*, *Visibility*, *Unity*, *Magnificence*, Right of *Succession* of,

of, and in their Church: All which have been answered at least an hundred times, by Worthy and Learned *Authors*, as you'll see afterwards. But this *Controversie* has been so well stated and thoroughly canvassed by our *Church of England Men* in these last three Years, that there will be more difficulty now than ever, to persuade any Gentleman of Sense and Ingenuity to believe their incongruous and hateful Absurdities.

But yet there are some others of the same Foot-mark, who having laid aside all Modesty and Candour, their Foreheads are so steel'd with Confidence, as to affirm, That we have neither *Church, Priests, Sacraments*, nor *Religion* amongst *Us*; and are so uncharitable as to load *Us* with all the nonsensical and unjust Calumnies imaginable, not regarding what they are, so they be but spiteful and malicious; observing the old Maxim, *Fortiter calumniari aliquid hærebit*. Nay, they'll even disclaim their own *Popish Doctrins and Practices*, as the *Invocation of Saints, Worshipping of Images, &c.* and do tell the credulous People,

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ple, that their Adversaries out of meer Spight and Malice, do misrepresent them.

These *Methods* have been lately used (by an Eminent Papist here of my Acquaintance and Neighborhood,) to some Persons of our *Communion* who were formerly my Parishioners, and seem'd to be warping towards *Papery*: They acquainted me with it, and look'd upon those *Sophisms* to be nervous and strong Arguments and Motives, (and so indeed they were if they had been true,) to persuade them to change their Religion. But such shuffling Tricks as these carry their own Confutation along with them; for this is an old piece of *Legerdemain*, which one would have thought should have been long since exploded. And I find the very same *Hocus pocus*, Illusions, used by the *Papish Priests*, about the beginning of the Reign of *Q. Elizabeth*: For we know very well, what Priviledges are allow'd them to swear and forswear; and not only deny, but even rail against their own received *Doctrins, Practices, Church,*
and

and the *Pope* himself, for the Interest of the *Catholick* (*i. e.*) the *Roman Religion*. Consult *Dr. Nalson's Foxes and Firebrands*, and there you'll find many of their juggling Devices, and being Men of Latitude and Faculties to prepare Dishes for every Palate.

I have been a little more express in stating these *Differences*, because I know those *Popish Emissaries* are crept into all Countreys, and do every where lie in wait to debauch and corrupt Young Gentlemen, both in their *Principles* and *Manners*. There are not a few Instances of both, who have been taken Captives by them: I shall name Two particularly. The one a Person of good *Quality*, strong and quick natural *Parts*, an excellent *Scholar*, under the Conduct (as 'twas supposed,) of a well qualified *Tutor*, well educated according to the *Church of England*, by his pious and prudent Parents; and yet for all this, was perverted in his *Travels*, and continues a zealous and cunning *Papist*. There was another Gentleman also, both of my Acquaintance, not inferior to the former,

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former, and every way as well fitted for Travel, yet did contract such a habit of *Lewdness* and *Debauchery*, (to say no worse,) that in few years an *Estate* of above 2000 *l. per Annum* is intirely wasted, and nothing remains but a bare puff of Honour without any Estate to support it: I could tell you all the particulars by what Methods that unfortunate, sweet, and ingenuous Young Gentleman was allured and trapan'd into these *Mischiefs*, who also died immaturally, &c. Which *Examples* amongst many others, have been often in my Thoughts: And tho there be not the least grounds of any Jealousie or Suspicion of your Miscarriage, yet I have set them in your View as Land Marks, and Sea Marks, to prevent the danger of splitting your Vessel, (so well built and richly laden,) either upon the Sands and Shelves of *Debauchery* and *Prophaneness*, or the Rocks and Splinters of *Schism* and *Superstition*.

Therefore (Dear Sir) let me beseech you once more to be continually upon your Watch, that you may return with the same Soul and same Body you carried

sied from hence, and all the Tempers and Dispositions of both. And for this End endeavor thoroughly to understand, and then live up to the Principles and Rules of that Religion you have hitherto profess'd. This will prove the best Antidote against that destructive *Poison*, which might otherwise taint and infect both your *Intellectuals* and *Morals*; and not only destroy the Christian, but even the Man (or rational part) within you.

Let me advise you still more *particularly*, not so much as to lend an *Ear* to hear, nor a *Tongue* to discourse with those enchanting *Syrens*; be afraid of their seeming Favours, whose Errand is Deceit, and under the pretence of Kindness and Respect, will wound you to the very Heart. Look not upon the pompous Ceremonies and costly Ornaments of that *Religion* wherein all things are outwardly glorious and pleasant to the Eye; but keep close to innocent Truth, and let your *Soul* be always deeply affected with that Worship whose Majesty is in the Heart, not in the Face, which we profess (with the greatest comfort and satisfaction, and

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may

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may we ever do so) in the Communion of the best of *Churches*.

Thus we have seen (at length) that the *Errors and Superstitions* of the *Church of Rome* wherein they differ from Us, are *Fundamental Points* both of Faith and Worship: Therefore have no communication with those of that Way, unless it be where civil *Relations*, and *Offices of Humanity and Charity* require your compliance.

Now, to conclude this Point, all the Members of the Church of *England* are called *Protestants*; a Name common to Us with our *Brethren* of the *Reformed Churches* beyond Sea, and so indeed we are: 'For we do solemnly protest against
'the Popish Universal Hierarchy, Infalli-
'ble Judgment, Dispensations with the
'Laws of God and Sins of Men, Oral
'Traditions and other Sacriledges, dispo-
'sing of Kingdoms, deposing and Mur-
'dering of Princes, the Merit of Good
'Works in our Conversion, the Priests
'pretended Power of transubstantiating
'Bread and Wine into the Body and
'Blood of Christ, the Sacrifice of the
'Mass,

‘Mafs, Adoration of the Hoftie, Images,
 ‘Relicks, Prayers to Saints and Angels,
 ‘Power of Indulgences, Doctrin of Pur-
 ‘gatory, neceffity of Auricular Confessi-
 ‘on, Prohibition of Priests Marriages,
 ‘Pilgrimages, Prayers in an unknown
 ‘Tongue, multitude of Sacraments, Pe-
 ‘nances, Miracles and *Indian* Wonders,
 ‘and pretences of curing the Deaf Dumb,
 ‘Blind, Lame, and raifing the Dead, Equi-
 ‘vocations, mental Refervations, pious
 ‘Frauds, legendary Fables, devilifh Incan-
 ‘tations, facred, yet diabolical Magick,
 ‘and all their other Delufions and Fop-
 ‘peries, as damnable and anti-chriftian.
 You’ll be pleas’d (Sir) to join with me in
 this *Proteftation*, (the very naming
 whereof, tho I cannot now infift upon all
 the Particulars, might almoft induce you
 to it,) and let all true hearted and reform-
 ed *Proteftants*, both here and every
 where, fay, *Amen*.

There are alfo feveral other *Religious*
Sells (or rather Hereticks,) which do
 err from the *Foundation* and the true
Faith: Such are the *Anti-Trinitarians*,
Arians, *Socinians*, &c. who deny the

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Doctrin of the Holy Trinity, the Divinity of Christ and the Holy Ghost, and our Saviours Satisfaction: All which being excommunicated by Us, you must avoid them as the Pests, and Enemies of our Religion, and have no Intercourse nor Communion with them.

There's another silly *Seft* called *Quakers*, a People so far fallen from *Christianity*, that they do scarce retain any one *Article* of the true Faith, slight and reject all the *Ordinances* of the Gospel; and extol the *Light within them* above the *Holy Scriptures*, as the only sufficient *Rule* they are obliged to walk by. I only tell you in short, what *Quakerism* is, and shall need to say no more of it, being there's so little *Temptation* to that *Opinion*. Thus much by way of Digression. My method leads me,

Thirdly, To consider those *Pretensions, Reasons and Arguments*, which our *Brethren* of the *Non-conformity* have urged in defence of their Separation from Us. But to do them all the *Justice* imaginable, I must note to you in the first place, That those called *Antinomians, Anabap-*

Of Religion.

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Anabaptists, Independants, and Presbyterians, do hold the Foundation, tho they differ from Us in some Opinions not essential to Salvation; and notwithstanding their uncharitableness to Us, we account them *Christians*, and *Brethren*, as holding the *Essentials* of *Christianity*, tho they build upon a weak Foundation.

And seeing *Providence* has led you into those Countries for the present, where you cannot worship God according to your own Way; the *Church of England*, both in her *Judgment* and *Practice*, allows you to communicate with those Sister-Churches of the *Reformation*, to whom we have always given the right Hand of Fellowship, tho there be some circumstantial Differences between Them and Us. But,

You'll probably meet with some in your *Travels*, as well as in our own *Nation*, who will be very forward to find Faults with, and censure our *Liturgy* and *Discipline*, (as we have many of that capricious Humour amongst Us,) tho they scarce understand it. Therefore for the

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further Confirmation and Establishment of your own Judgment herein, and that you may be better fortified with *Reasons* and *Arguments* to vindicate our *Church*, and clear those *Objections* which may be urged against her. We shall consider,

First, The most material *Objections*, which have been formed against our *Liturgy* and *Church Politie*, both at home and abroad.

Secondly, We shall draw some rational *Inferences* from those *Answers* and *Solutions*, for your further satisfaction. And,

Thirdly, Lay down some *Rules* by way of *caution*, which I hope may secure you, and by your Influence, many others from a groundless *Separation*. Of these distinctly: And,

First, All the *Scruples* of our *Non-conforming Brethren*, against our *Discipline* and *Set Form of Worship*, are reducible to, and comprehended under these two *Objections*. And,

1. They charge Us with *Popery*, (which we abhor as much, if not more than they do,) because (say they) our *Form of Common Prayer* by Law established,

blisht, is taken out of the *Popish Mass-Book*, that they are *Popish Prayers*; and much of our *Discipline*, and many of our *Ceremonies* are now used in the *Church of Rome*. Which *Objection* at the first appearance, seems to be very harsh; and has so affrighted some weak, yet well-meaning *Christians*, that they dare scarce come near Us, but hold off, and separate from our *Communion*. To which I

Answer. This *Objection* is so far from being of any force against Us, that it do's very much approve and justify the singular *Moderation* of the *Church of England*, as most willing and desirous to communicate with the *Papists* in all Things wherein we can do it lawfully, and with a safe Conscience. Besides, those *Divines* who compiled our *Liturgy*, were all Men of extraordinary Parts, Piety and Learning, and several of them died *Martyrs* for our *Religion*. Nor have our dissenting Brethren the least colour of Reason to brand our *Church Service* with favouring too much of *Popery*, seeing the *Papists* always have, and ever had our *Worship* in the greatest detestation and

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and abhorrence ; because they know 'tis impossible that *Popery* should ever return upon Us, or be establisht again in *England*, while our *Common-Prayer-Book* is kept unaltered.

For, the whole Form of our *Worship* is point blank contrary to *Image-Worship*, praying to *Angels* and *Saints*, *Propitiatory Sacrifice*, *Doctrin* of their *Sacraments*, *Transubstantiation*, &c. And this is the true Reason why they do so mortally hate both *Us* and our *Religion*. And again, those *Prayers* in our *Liturgy* which were taken out of the *Mass-Book*, are many of them the *Collects* and *Devotions* of the *Antient Fathers*, which were in use before ever *Popery* was known in the World ; which being purged from the *Popish Superstition* by our *Reformers*, are now lawfully used by the *Church of England*, according to their *Original Institution*: Insomuch, that those who cavil at our Service, because some part of it is used by the *Papists*, may as well find fault with the *Epistles* and *Gospels*, *Psalms*, *Chapters*, *Creeds*, *Commandments*, *Lords Prayer*, &c. these being also in
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the Papists *Mass-Book*. Having fully cleared this first *Objection*, we pass to the

2. And they charge Us again with many *Corruptions*, *Additions*, *Defects*, and circumstantial *Errors* in our *Set Form of Worship and Discipline*, (for they have no *Objections* against our *Doctrin* and *Fundamentals*;) and for those seeming *Reasons*, they think themselves obliged to withdraw and separate from our *Communion*.

Answer. This may seem to be a weighty *Objection* at the first sight, and the most plead it (being joined with the former, which we have answered to the full,) as the Cause, why they think and speak so hardly of our Church, and desert our *Communion*: But they might be persuaded to alter their Opinion, if (laying aside all *Prejudice*,) they would but seriously and impartially consider these few Things. And,

1. 'Tis a true and undoubted *Maxim*, that all Persons are obliged to hold *Communion* with the National and Establish'd Church where they live, and must by no means separate from it; tho there be
some

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some circumstantial *Additions, Errors and Defects*, in its external *Worship, Politie or Discipline*. For 'tis plain, that the *Prophets and People of God*, did not separate from, but held Communion with the *Jews* in their *Publick Worship*, tho there were very many and great Defects and Corruptions, &c. both in their *Doctrin and Practice*. This is clear in many *Instances*: For the solemn *Ordinances of God*, as *Circumcision* and the *Passover*, were for a long time a-wanting; and such *Monuments of Idolatry* were set up, as not only the People thereby became superstitious and immoral, but even the Priests also (as *Eli's two Sons, &c.*) brought a Scandal upon their *Religion*. Were not these greater Faults than any of our fiercest Adversaries can charge upon us? And yet for all that, we find not one President of so much as any single Person that departed from their Communion.

2. At the time of our *B. Saviours* coming into the World, the *Jewish Worship* was exceedingly corrupted with the *Leaven of the Pharisees & the Herefe of the Sadduces*,

duces, who denied the Immortality of the Soul and the Resurrection of the Body. Besides, the whole *Service* of God was intolerably prophaned, the *Temple* polluted, *Religion* subverted, *Judgment* and the *Love* of God trampled upon and neglected, many needless and superstitious *Ceremonies* interlarded with their *Worship*, the *People* addicted to all manner of *Wickedness*, and even the *Priests* themselves very heterodox and dissolute both in their *Faith* and *Manners*: And yet at that time, we find several religious Persons, both Men and Women, with great Zeal and Devotion, worshipping God in the Temple, as *Zachary* and *Simeon*, *Hannah* and *Elizabeth*, &c. And our Blessed *Saviour* himself was (by his pious Parents) presented in the Temple according to the Custom and Law of *Moses*. He afterwards kept the *Passover*, and all the *Festivals* of the *Jewish Church*, frequented and taught daily in the *Temple* & in their *Synagogues*, gave *Honour* and *Reverence*, and paid *Tribute* to their *Rulers*; nor did he ever desert their Communion, till he was forced to retire to save his own Life:

So

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So that he thought it necessary (and so did those other *Votaries*) to join in Gods *Publick Worship*, notwithstanding those great *Errors* and *Defects*, which thanks be to God, are not chargeable upon Us. But,

3. There were many *Errors* and *Defects*, both in the *Doctrin* and *Practice* of the then flourishing *Churches* of *Corinth*, *Galatia*, &c. and yet the Apostle *S. Paul* was so far from encouraging a *Schism* in, and *Separation* from the *Communion* of those *Churches*; that he threatens those *Persons* with the severest *Punishments*, who were the *Instruments* in fomenting and promoting those *Animosities* and *Divisions*. Nor is there any one *Instance* or *Precedent* in the whole *Scripture*, to warrant our departure from any Church that is *Sound* and *Orthodox* in her *Principles*, however erroneous and corrupt in the *Politie* and *Circumstantials* of *Divine Worship*. We might hereunto add,

4. The concurrent *Judgments* and *Opinions* of the most *Eminent* and *Reformed Divines* beyond Sea; who have unanimously declared their *Dislike* of a *Separation* from our *Communion*; as *Calvin*,

vin, Bullinger, Bucer, and many others. And tho they dissented from Us in lesser Things, yet held Communion and Correspondence with our *Church & Churchmen*, as may appear by their several *Letters* to our *Reformers*; and would have been glad if their Circumstances would have allowed our Form of *Church Politie*; and deservedly preferr'd it to any *Church Government* in the World. But to argue yet more closely;

5. If any will refuse our *Communion*, and separate from Us, because there are some pretended Errors in the *Discipline* and *Circumstantials* of our *Worship*, (which yet none have ever been able to prove against Us,) they'l be obliged up on the same score, to withdraw their *Communion* from all the *Churches* in *Christianity*: For what *Church Government* shall they be ever able to assign, that's so pure and sincere, as to be wholly exempted from *Circumstantial Errors* and *Defects*? And were there not more Faults in the *Worship* of the *Primitive Churches* for the five first *Centuries*, than are at present in Ours? Are there no Errors in the

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the *Worship, Constitutions, and Ecclesiastical Government* of Geneva and Amsterdam? I'm sure many of their Learned Divines have ingenuously acknowledg'd that all things were not according to their Desire, and yet did not think it Prudence to alter the Government for the sake of some small Errors.

In short, our *Dissenting Brethren* must either disclaim these *Conceits*, or turn *Hermits* and *Anchorets*, live in a *Cell* or *Wilderness*, and even depart from themselves; who (as I could easily shew them) are guilty of as many, if not more, and greater Faults and Errors in their little Assemblies, than can be justly charged upon Us, or the *Liturgy and Government* of the Church of England. Whither would not these wild and extravagant Fancies carry any Man that shall give way to them? So that they must either prove their own Churches to be infallible in point of *Worship and Discipline*, which I think the most of them disclaim, or for ever quit their *Pretensions* for a *Separation* from Us, because of the little Errors which they have discovered in our *Administrations*. Having

Having thus fully answer'd the chief *Objections* of our Brethren for their unwarrantable *Separation* from the *Church of England*, which I know will fully satisfie you. We shall proceed,

Secondly, To draw some clear and undeniable *Inferences* from the *Premises*, for the prevention of all further *Scruples* in this Case. And,

1. It would be a strange Delusion, and no less than absolute *Prophaneness* to cast off all the *Publick Ordinances*, or neglect the *Sacred* and *Solemn Worship* of *God*, because some things may be disliked, or excepted against in their *Administrations*

2. The greatest Honour we can ascribe to *God*, is to worship solemnly and devoutly in the *Publick Assemblies* of the *Church*: And therefore it must be the most heinous Crime to make a Schism and Rent in any particular *Church*, where *Christ* is effectually present by his *Grace* and *Spirit*. Nor can any one have a sufficient *Plea*, to withdraw from the *Publick Ordinances* in any *Nation*, till *Christ* has deserted them; which no Man can object against the *Pure* and *Apostolical*
Church

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Church of England: Wherein (as before) the whole World will acknowledge, that the *Word of God* is purely preach'd, and the *Sacraments* duly administred in that admirable *Order* and *Uniformity*, which is scarce to be parallel'd in any *National Church* upon *Earth*.

Besides, those who are so strait laced as to require absolute Perfection in the Administration of *Divine Offices* and *Church Government*, must be guilty of that *Popish Error*, in confining the *Church*, with all its *Priviledges* and *Immunities*, to their own *Señt* and *Party*; and so cast off a considerable *Part* of the *Catbolick Church*, (as the *Church of England* is at this Day,) which professes and practises all the *Essentials* of *Faith* and *Worship*. Hence we also infer,

3. That many great and unavoidable *Mischiefs* do always attend a wilful and unlawful *Separation*: For a *Scissure* in and departure from a *True Church*, (as the *Church of England* is, and none of our severest *Adversaries* can deny,) is most dishonourable and displeasing to *God*, a scandal to *Religion*, hinders the Success
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of the Gospel, opens a wide Gap to *Atheism* and *Prophaneness*, *Heresie* and *Papery* and is a dismal *Presage* of the removing of our *Candlestick*, Mat. 12. 25. Why then should any Persons withdraw and separate themselves from the *Communion* of our *Church* for the sake of a few *Ceremonies*, and set up *Altar* against *Altar*, and hereby put an Opportunity into the Adversaries hands, to ruin both us and themselves? But,

4. Tho all Persons in this Nation are obliged to hold *Communion* with the *Church of England*, (seeing those pretended Defects in her are only modal and circumstantial, which no *Church* in the *World* can be free from in this State of Tryal and Probation,) yet we are forbidden to communicate with any *Church* in *Sin*: And this is the true reason and ground of forsaking the *Church of Rome*, because her *Errors* are *Fundamental*, (as we have seen already,) and the Conditions of *Communion* with her such, as we cannot comply with, unless we offer Violence to our own *Reason* and *Conscience*. And we do always solemnly declare, that if their New *Articles* of *Faith* and unchristian *Practices* did not hinder Us, we should most freely

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and chearfully communicate with her ; nor do we further depart from her, than she departs from *Christ* and her *Self*, as to her antient *Faith* and *Worship*.

And again, we have so much Love and Charity for our *modern Dissenters* in *England*, that if any one has a truly tender Conscience, so as after a diligent and faithful use of all convenient and necessary *Means* and *Methods* for his Conviction, (as earnest Prayer to God, reading of good Books, consultation with his Parish-Minister, or some other Pious and Learned Divine of the Church of *England*, he still remains scrupulous and unsatisfied ; yet rather than sin against his own Conscience, we do not blame, but pity him, if he modestly withdraws from our Communion. But I am afraid there are some who have not practised these Methods, altho I have the Charity to believe that very many have ; and that most of those who have separated from our *Communion*, have not done it through a wilful Obstinacy, but meerly upon the account of Conscience.

5. Our Brethren of the Non-conformity might do well to consider also, that
none

none gains any thing by a groundless *Schism* and *Separation*, but that sort of Men whose chief Maxim to promote their own Ends, hath always been, *Divide & impera*: For 'tis very observable, that the Interest of the Reform'd Religion is daily weaken'd by our unchristian and intestine Divisions. And 'tis very certain, that we cannot do our Enemies greater Service nor more precipitate our own Ruine, than by crumbling our selves into *Secls* and *Parties*: Insomuch, that I am afraid, that those who now separate from Us, and (in this juncture) forsake our Communion, will one day find and feel to their great cost (not to mention the present *Mischiefs*) that it were a thousand times better to swallow an innocent *Ceremony* than rend a *Church*; seeing the greatest Sins shall have a lighter Punishment than *Schism* and *Separation*. For the Eye that mocketh his Father, and despiseth the Garment of his Mother, the Ravens of the Valley shall pluck it out, and the young Eagles devour it. See further upon the *Mischiefs* of *Schism*, Dr. Falkners *Libertas Eccles.* from the beginning. Which brings me to the,

Third and last thing, Which will be to

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lay down some *Rules* by way of *Caution* and *Advice*, which may secure you, and by your *Influence*, many others from a groundless *Separation*. And,

1. We must be subject to every *Ordinance* of *Man* for the *Lords* sake : For they are Gods Ministers, and the supreme Magistrate of these Kingdoms is invested with Sovereign Power and Authority to order and administer the Affairs of Government, for the peace and benefit of Mens Souls, as well as their Bodies and Estates : Nor can this seem strange to any one, who either understands the *Scriptures* or *Ecclesiastical History* : For 'tis plain, that the religious Kings of *Judah & Israel*, as King *David*, *Solomon*, *Asa*, *Jehoshaphat*, *Hezekiah*, &c. and all the *Christian Emperors*, as *Constantine the Great* and his *Successors*, (till the Bishop of *Rome's* Usurpation,) were as much concern'd in ordering of the Affairs of the Church, as the Administration of Civil Government. And indeed, unless this Power and Sovereignty were allow'd to the Supreme Magistrate, he should be unable to provide for the benefit of his Subjects; nor could there be any such thing as *Order* and *Uniformity*

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formity in the Churches of Christ; the Ecclesiastical Laws being only *Bruta fulmina* without the concurrence and enforcement of the Civil Power: So that from hence it must needs follow, that a cheerful Obedience to and a hearty Compliance with all the Laws and Constitutions of our admirable Government, both in Church and State, is absolutely necessary, not only for our own sakes, but the Peace and Preservation of the whole Body.

2. 'Tis a strange Mistake then which some have run upon, that nothing is to be admitted in our *Publick Worship*, and *Ecclesiastical Discipline* and *Politie* of our Church, but what is plainly express'd in the *Holy Scriptures*; hereby excluding all human Laws and Constitutions in Matters and Things indifferent. Which wild *Hypothesis* has been the Original of all those untenable *Opinions* now on foot; and the very most of our *unchristian Divisions*, which have almost torn in pieces our Church, are owing to this unreasonable and groundless *Conjecture*: Whereas on the contrary, the Writers of the greatest Note and Eminence amongst our Brethren of the Non-conformity, are forced to ac-

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knowledge, that there are many *Circumstances* in the *Public Service of God*, and the *Government of the Church*, which must be regulated and order'd according to the *Light of Nature*, and *Laws of Christian Prudence*; as the holy Apostle directs in those general Rules, *Let all things be done decently, in order, and for Edification*. And do also confess, that even in their own *Assemblies* (and we know it to be true and certain,) there are many such *Circumstances*, for which they have no express Rule in Scripture; but do use them *prudentially* for the Honour and Interest of *Religion*, and the Order & Uniformity of *Gods Worship*.

Besides, 'tis observable that the *Holy Scriptures* treat chiefly of the *Essentials* of *Faith* and *Worship*, and only mention the *Governours* and *Government* of the *Church*, with some general Rules (as before) for the ordering of its *Politie* and *Discipline*: Insomuch, that many *Persons* of great *Learning* and *Judgment* are of opinion, that there's no one *Set-Form* of *Government* for the *Christian Church* to be found in the whole *Bible*, but must be left to our *Governours* to order and appoint according to the Rules and Dictates of sound *Judgment*

ment and Discretion : Which the Learned and Judicious *Hooker* gives a most admirable Account of in his *Ecclesiast. Polit.*

Nor can this in the least impeach (as some have vainly objected) the Sufficiency of the *Holy Scriptures*, or the Fidelity of *Christ* in not leaving a perfect *Model* of *Church Government* behind him: For we have seen already, that the *Holy Scriptures* were primarily intended to instruct us in the *Fundamentals* of *Faith* and *Christian Morality*, and speak only overtly of *Church Discipline* and *Government*. And, for the Fidelity of *Christ* herein, 'tis plain that the *Church* in our Saviours Time was in her *Minority*, which must afterwards (by degrees) grow up to a state of greater *Liberty* and *Perfection*. What others have urged from the *Form* of *Church Government* under the *Jewish Oeconomie* concludes nothing: For the *Jews* lived all under one *Politie* and in one *Nation*; whereas *Christianity* is dispersed all over the *World*, under many different *Civil Governments*; and therefore the *Circumstances* of *Religious Worship* and *Church Discipline*, must be suited to the *State* and *Condition* of different *People* within their se-

veral Jurisdictions, as may appear most just and reasonable to the Judgments and Discretion of their lawful Governours. Therefore,

3. Tho every Person be obliged to hate and flie from Idolatry, Heresie, &c. yet none should be affrighted from his Duty with meer *Buggs* and *Scar-crows*, or the empty Appearances of *Error* without sufficient Grounds. For tho our *Liturgie* and *Set-Forms of Worship* have been extreamly cavil'd at by some of our Adversaries, yet 'tis evident that neither the *Prophets* of old, nor our *Saviour* and his *Apostles*, nor the *Primitive Fathers*, did ever find fault with the Stated Methods and Forms of Prayer, but did practise and appoint 'em themselves, and highly encourag'd them in others. For there are many *Set-Forms of Prayer, Benedictions* and *Thanksgivings*, in the Writings of the *Prophets*; our Saviour compos'd a *Form of Prayer* to be used by his *Apostles* and *Followers*, (tho they were doubtless as able to pray by the Spirit as the most Seraphick *Enthusiast*,) which *Method* also was observed by *John the Baptist*, for the direction and assistance of his *Disciples* in God's *Worship*. All
which

which *Stated Forms* became Patterns and Presidents to the Churches of *Christ* in after Ages, who had all their several *Liturgies* as we have; nor is there any thing in our *Service Book* which is contrary to, but most exactly conformable to those *Rules*.

4. Let not the bare Pretence then of some small Errors in and about the Circumstances of *Publick Worship*, prevail with any Man to separate from the Communion of his *National Church*, seeing there have been, and are as many, and probably greater Errors in all the Churches of *Christ* in all Ages of the Gospel: For tho our Blessed Saviour promis'd, *that the Gates of Hell should not prevail against the Universal Church, that he will be with her to the end of the World, send his Spirit to lead her into all Truth, and abide with her for ever*; yet these *Promises* do only respect the Fundamental Doctrins of the Catholic and Universal Church of *Christ*, or a People professing the Truth, however they may err (as all of them do) in Opinions not essential to *Religion*. And seeing every particular Church may be guilty of some Errors and Mistakes in outward Circumstances of Religion, therefore

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fore he that will separate upon this Account can scarce hold Communion with any National Church upon Earth. And those fickle and fanciful Persons might have had the same *Plea*, to have separated from the Christian Church in the time of the Apostles that they have now from Us: Nor is there any one that understands the State of our Church, but will readily acknowledge, that our Orders of *Bishops Priests and Deacons*, and *Set Form of Worship and Discipline*, are (if not of Apostolical,) yet of Primitive Institution.

5. No meer Inconveniences, or circumstantial Errors or Defects and those only alledged, not proved against Us, can justify or excuse a *Departure* from Us, since I have made it fully evident that our Church holds and maintains all the *Essentials* both of *Faith* and of *Worship*. For, we have seen already, that all Men are oblig'd to conform themselves to the Constitutions of their National Church, tho some of the external Modes & Forms be inconvenient, disorderly and defective, rather than not be of any Church at all: And what they cannot reform (without disturbing the *Peace* of the Church,) 'tis
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their Duty to tolerate, seeing there's no National and Particular Church in the World, (as we have already observed) whose Constitutions and Government are absolutely perfect. Therefore,

6. Those Persons are extreamly to blame that require greater *Purity* in Gods *Public Worship*, than the *Holy Scriptures* have commanded, or our Blessed Saviour and his *Apostles*, or the Primitive Orthodox *Fathers* have recommended to Posterity. And tho there were some things amiss in the outward *Rules* and *Laws* of *Worship* and *Government*: Yet 'tis not the Province, nor in the power of private Men to reform *Religion*; this being wholly left to the prudent management of those *Governours*, whom the divine Providence has constituted and appointed to rule over Us. Wherefore that precipitant and rash *Zeal* (which some mis call *Piety*) will more disturb the Peace of their own Consciences, and prejudice the Interest of the Church, than their charitable and peaceable Compliance with those seeming Errors and Defects, which they so much cavil at and complain of.

7. 'Tis the greatest Argument then of Imprudence and Indiscretion, to run upon manifest and real Evils, upon those Fears and Jealousies (which are meerly groundless) and only imagin'd to be so. Will any Man of *Reason* and *Religion* dare to forsake Gods publick Ordinances, and make a *Schism* in the Church of *Christ*, because perhaps there may
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be some probable *Defects* in her *Communion*. For Gods Commands to attend his Publick Worship, and endeavour the Peace of the Church, are plain and positive, whereas the *Errors* objected against us are dubious and disputable: And now, to cast the *Scales*, the far greater number of pious, learned & judicious *Men* are on our *side*, so, that for any thing they know, they may be mistaken. But granting 'em that we do err, let our *Governours* see to it, we have a sufficient Rule for our Obedience, (nor dare we substra^{ct} it for the sake of an Inconvenience only, if their *Commands* be not sinful) but they have none for their Disobedience. And therefore seeing they have no lawful Authority to reform the least Error or Mistake in Government, it would be the greater Prudence, and more Christian like to pray & mourn in secret for what they apprehend amiss, than to disobey and exasperate their *Governours*, stir up Divisions in the Church, & run upon the dangerous *Hazzards* of a licentious and unwarrantable *Separation*.

8. We should be always more concern'd for promoting the Interest of the *Gospel* and our own *National Church*, than the gratifying of our own personal and private *Fancies* and *Opinions*. For it has been a great fault in most of our Brethren of the Non-conformity, who have been so wedded to their own private Humours and Conceits, that they have almost quite forgot the *Peace of the Church*, and the true *Interest* of the *Protestant Reform'd Religion*.

Religion. Hence have sprung those *Heresies* and *Schisms*, and that *Atheism* and *Prophaneness*, which have so strangely over-spread the whole Nation, to the great scandal of our Religion and Government; and have done what in their power lies to yield up themselves and us a Prey to our cruel and merciless Enemies. Whereas, if they had the least sense of their Duty and Interest, they would keep close (at this Time especially) to our *Communion*; which under God would be their chief Refuge, and yield in some small Matters, tho less agreeable to their own private Sentiments and Opinions, for the greater Benefit of the Publick.

9. No *Prejudice* should prevail with any Man so far, as to make him unwilling to recant and disclaim his *Errors* upon a through Conviction, and return to the ways of Truth and Peace, from which he has formerly erred. And therefore 'tis a great Fault in many who are unwilling to retract those Errors which they have espoused, lest they should be censured by their *Party* as *Renegadoes* and *Apostates* from their *Religion*: Whereas, if they would but seriously consider it, 'twill be their greatest Honour as well as Interest, and a special Evidence of their Integrity, to acknowledge & recant their *Errors* & *Mistakes*; nor need any Man be ashamed or afraid to confess he has erred. *St. Aug.* writ a whole Book of *Retractions*, for which he was deservedly as much esteem'd, as for any of his other

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ther Works: Nor can any Man come under the vile imputation and scandal of an *Apostate*, who changes only some mistaken Errors and Opinions, not his *Religion*. And

Lastly, Others have been extremely to blame in setting up their own private Glosses and Interpretations of the *Holy Scriptures*, as infallible *Maxims* and necessary *Conclusions*, insomuch that they'l rather disturb the *Peace* of the *Community*, than be persuaded to recede from them: For being ignorant of the scope and meaning of those sacred and lively *Oracles*, they presently fancy without the least true ground, that every *Passage* sounding that Way, must be a strong and forcible *Argument* to prove and confirm their *Opinion*. The *Scriptures* indeed be allowed, and are of important and necessary use for the Conduct of their *Faith* and *Manners* in the ways of *Religion*: But then shall every *Mechanick* presume to be an Interpreter and Judge (and think himself as infallible as the Pope in *Cathedra*) of all the abstruse and difficult *Passages* in *Holy Writ*?

Now, what can it be but meer *Enthusiasm* and *Delusion* in any one to pretend to interpret the dark Points of Scripture, (which neither concern Mens Faith nor Manners) without the use of those *Means* which are out of the reach of the *Vulgar*? They'l readily grant, that in all other *Professions*, *Arts* and *Sciences*, a Man must be a considerable time, and take great pains to gain *Experience* ere he can be capable of managing, and must be an approved *Artist*

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Artist before any one will entrust him with Business in his way of Dealings in the World. Shall every Novice then who can scarce read a Chapter distinctly in the Bible, presume to have as much Skill in Divinity and the Holy Scriptures, as he that has been train'd up all his life in the Schools of the Prophets; has the advantage of all useful Books, understands the Languages wherein the Scriptures were originally written, and makes this Study his whole Business and Profession? These are such wild and extravagant Concepts, as one would think that no Man of common Reason and Prudence should once pretend to: And yet there are several illiterate country Hobs, and conceited Tradesmen in Market-Towns (and of my acquaintance, as there are in most places of this Kingdom,) who'l undertake to interpret the Scripture, and preach (according to their way; and yet) with more boldness and confidence than the greatest Doctors of the Chair. But we leave such to their own Fancies and Delusions, which can neither concern you nor me more at present, than to pity and pray for them, that they may come in due time to a true sense of their unaccountable Errors, and (whilst unretracted) unparadonable Mistakes.

These I am persuaded are such Reasons, as will puzzle our Dissenting Brethren to answer, and obviate all their Pleas and Pretences to a warrantable Separation from the Church of England: However (Sir) such as they are, are
humbly

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humbly offer'd to your serious Perusal; and probably they may be useful to you in your present Circumstances, having calculated them primarily for that *Meridian*. Yet let not these or any other so bind you up, as to neglect greater and better of your own: For it will be your great Interest and Advantage to weigh and measure the Drift and Design of all *Counsels*, by the Dictates of your own Reason and Judgment.

I doubt I have wearied your Patience with a tedious *Epistle*; the *Subjects* being so copious have drawn it out to an undue *Proportion*. Yet, when you have seriously consider'd the *Scope* and *Design* of it in its full Latitude and Importance, I hope you'll candidly excuse not only the *Length*, but all other *Mistakes* and *Defects* in it without any further Apology. Whatever *Indiscretions* I have been guilty of either in the Undertaking, or management and composure of this *Discourse*, are wholly imputable to my *Self*; none of your *Relations* or *Friends* being yet acquainted with it: For all which I do most earnestly and humbly beg your Pardon. Now, that *God Almighty* may ever bless, preserve, succeed, and prosper you in your Progress and Return; and that all your *Endeavours* may be acceptable to Him, well-pleasing to your Friends, and a comfort and benefit to your Self, shall be the most earnest, hearty, and constant Prayer of,

Honoured S I R,

Your humble devoted Servant.

March 6th. Style
vetere 1684.